

Vol. III

Wichita, Kansas, January 1929

Number 9

Defender's Song, "Faith of Our Fathers"

Defender's Motto, "Back To The Bible"

Pioneer Trails In Africa

By Rev. R. S. Roseberry

"Good bye," "God bless you," and "Bless them, Lord, and make them a blessing" rang out from the hillside at old Nyack (New York) nearly twenty years ago, as we began the pioneer trail that was to take us far from home into the great interior of the Dark Continent. It meant going to a field where others who had carried the blazing torch had fallen asleep, and were lying at rest in the tall grass on the trail. The call had come to fill up the ranks.

Soon we were engaged in the final packing in New York City and getting our baggage to the steamer, "Cedric," of the White Star Line. How strange it all seemed as we hurried aboard! Mrs. Nora Fay, with whom we had labored in a fresh air camp for boys and girls during the previous summer, came at the last moment to call us back over the gang plank that was about to be lowered, to say "Good bye." To our amazement she kissed us like a mother, and that was our last meeting, for she went to glory before we came back from the trail. Other young men whom we had learned to love in school at Nyack pressed through the crowd and entered our cabin where we knelt to pray to ask the Lord to go with us. One of these young men was "Radio" Brown of Omaha, now a preacher of wide reputation. How that brother has followed us on the trail ever since with a real love, prayer and affection! Through his ministry others have come to reinforce us when the burden grew heavy.

We had a prosperous voyage until we came to the Bay of Biscay and then we knew what a storm on the sea meant. We were rocked in the cradle of the deep. Many times we were caused to think and meditate very seriously on our life's task. One thing was sure—we had settled it with the Lord—come what would we were going on, even if we too slept on the trail.

The Irish sea captains agreed to allow us to have a "divine service" on board. The law on English ships is that they must have "divine service." The object, we fear, is to take up an offering for sailors' orphans rather than for worship. The class of men going to the Coast do not take religious subjects very seriously, and do not appreciate the American freedom in the matter of worship. They are used to a service that is all laid out according to rule, or read from a book.

What a strange land we found! By the
(Turn to page 12.)

BIOLA BURSTS

By, Gerald B. Winrod

Bible Institute of Los Angeles Divides In Its Own House; Board of Directors Split; Many Students Leaving; Some Teachers Resigning; MacInnis Quits Under Fire; G. Campbell Morgan Refuses To Remain; Keith L. Brooks Quits; Finances Being Discussed Openly; Board Maintains MacInnis True To Faith; Biola's Past Being Studied; Let Defenders Everywhere Pray.

Introduction

The Defender dodges no issues. We shall look recent developments at the Bible Institute of Los Angeles square in the face. Let the matter be studied in an open, honest way. The Defender Family is entitled to the facts. We will do our best to present them. These facts are certain to hurt. They hurt us. They are brutal. They may
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MAURO-GRISWOOD DISCUSSION ATTRACTING WIDE ATTENTION

About one hundred letters have been received during the last month expressing appreciation for the special series of articles which are now appearing in The Defender. The following communication from a reader in Mt. Rainier, Maryland, is typical:

"I wish to express appreciation of your fine paper, and especially for the fine articles on Dispensations. May we have more enlightening and meaty articles like these. I would suggest the printing of these three articles in a pamphlet that could be sold for a small figure. I hope your ambition to enlarge and make the magazine bi-monthly may soon be realized, as I look forward to its arrival each month."

(Turn to page 3.)

**Read "Another Call to Prayer,"
Page 5, without fail.**

Report Of Third Annual Convention Of "The Defenders"

By, Gerald B. Winrod

The December Defender contained no report of the 1928 convention of The Defenders of the Christian Faith, which was held November 13 to 18. That issue of the magazine was on the press before the convention closed. We mailed it earlier than usual to give our advertisers advantage of the Christmas trade. Even now, I can give only a smattering what occurred during those wonderful days.

It was a great event. Pastors say it was one of the greatest religious gatherings ever staged in the middle-states. Nothing was spared to make it a success. It covered six busy days. There was no snarling talk. There were no hateful arguments. The occasion was characterized by powerful harmony. Where there is faction there can be no action. Defenders must never bring before the enemy a divided front. The Defender Movement is a unit. All were blessed. Powerful spiritual forces were in motion. Waves of prayer had gone up for three months. We witnessed the answer to those prayers. Our weapons are not carnal. We move forward in the power and demonstration of the Spirit. All great battles for Christ are first won in spirit. Later, visible effects are registered.

From many sections of Kansas came several hundred Defenders. Some came from Nebraska and Oklahoma. Two meetings were kept going at the same time—McPherson and Hillsboro; Kansas towns, thirty miles apart. Out-of-town guests overflowed the hotels. Rooms had to be engaged in private homes to accommodate many visitors. About 18,000 persons attended the meetings during the six days. The actual expense amounted to something more than \$2,000. Every bill was paid by the time the convention closed. Twenty-three musicians and speakers participated. Audiences were always enthusiastic and responsive.

Until the Defender Movement was launched three years ago, there was no organized, inter-denominational, fundamental testimony in the middle-states. We are pathfinders. We are working in new territory. We face new tasks. Never a day has passed since we began, but what something definite and constructive has been done to promote the needed work. Every blow has
(Turn to page 3.)



THE DEFENDER

Gerald B. Winrod, Editor-in-Chief

Associate Editors

Paul W. Rood, Mark Matthews, A. Z. Conrad, Oswald J. Smith, Keith L. Brooks, Lester H. Davis, Howard Snyder, J. M. Averill, Tom Finch, A. J. Bard, E. L. Quigley, M. R. Starbuck.

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Entered as second-class matter January 22, 1927, at the postoffice at Wichita, Kansas, under the Act of March 3, 1879.

For advertising rates write, The Religious Press Ass'n, 325 No. 13th Street, Philadelphia, Pa.

NATIONAL CAMPAIGN HEADQUARTERS for Bryan Memorial University have been opened in Philadelphia. Five million dollars is being raised to build, equip and endow university as memorial to William Jennings Bryan.

KNIGHTS OF COLUMBUS recently agreed to prosecute men and organizations responsible for circulating what is said to be bogus Fourth Degree Oath of Catholic organization. Two Protestant ministers have been arrested. Rev. W. F. Larowe, Savannah evangelist, was saved from doing three months in jail when jury recommended "extreme mercy." In Newark, N. J., jury indicted Rev. Elmo L. Bateman, pastor, Maplewood Christian Church.

LARGE HOTELS are now putting radios in every room. Last month the Biltmore Hotels Corporation took initiative in a new effort. On the third floor of the Hotel Biltmore, New York City, a "Meditation Chapel" was opened for guests and employees. It contains benches and small altar, on which flowers are kept fresh every day. Over altar Matthew 11:28 appears as inscription.

IN CHICAGO a pastor's wife is giving dancing lessons, putting on theatrical programs in his church. The pastor defends wife by saying, "Christians have more right to dance than anyone. Heretofore they have been too pious."

JOHN ROACH STRATON, New York Baptist preacher, recently purchased summer Assembly Ground at Greenlake, N. Y. A hotel on grounds burned last month. The pastor felt that it was the plot of enemies. The New York World reported last summer that liquor had been sold over bar at Stratton's hotel; this caused him start a \$200,000 libel action against the World. The case has not yet been settled.

DECLARING that drinking at University of Virginia constituted state-wide scandal, Rev. David Hepburn, superintendent of Virginia Anti-Saloon League, called upon the Governor to make it possible for Federal Prohibition Agents to have constant access to university grounds, fraternity houses and student body, to search for bootleggers.

LAYMEN are more and more coming to the front in defending the Faith. "Laymen's Bible Union Inc." is the name of new organization, headquarters Lubbock, Texas, W. R. Kelley, secretary.

THREE METHODIST SCHOOLS in Indiana are discussing dancing. Dr. Earl E. Harper, president Evansville College, says, "I know that some Methodist schools do permit dancing and personally I don't think it is wrong. I don't believe card playing is evil. . . . However, we take a stand against dancing at Evansville College and I am going to maintain the stand." Press report says that De Pauw, one of oldest Methodist institutions in Country, is lifting ban on dancing. But Taylor University, Upland, Indiana, stands like a rock and prohibits all dancing. Taylor is fundamental, safe, true and loyal to God's Word.

IN 1806 a ghostly messenger, spectral figure, known as "White Lady," is said to have appeared to Hohenzollern family, Berlin. Since then, family members claim, has appeared several times, always as omen of ill fortune and usually just before death. "White Lady" was seen at the Imperial Palace few weeks ago by the night watchman according to press reports. Kaiser Wilhelm fears the apparition greatly, it is said, because it appeared shortly before end of World War and downfall of Hohenzollern dynasty.

FIVE YEARS AGO Dr. Paul R. Heyl, of U. S. Bureau of Standards, Washington, D. C., began delicate task of weighing the earth. He now reports that the earth weighs little more than 592 quintillion tons—whatever that is.

EVIDENTLY MUSSOLINI BECAME AGGRAVATED when stories were flashed everywhere that soon he expected to remove the King from his Throne. Speaking before the Senate he thundered:

"Six years of loyalty and devotion to the King and Crown by all men of the Fascist Party and the recent dedication by the King himself at Bologna of a votive lamp in memory of those Blackshirts who fell in the creation and defense of the Fascist regime, make it unnecessary to give further demonstration that the rights of the Crown will not be endangered or touched by the special prerogatives given to the Grand Council, which legally thereby becomes the adviser to the crown and the regime."

Let it be remembered that he prides himself on changing his mind and reversing previous decisions.

HOOVER WILL SEEK help from Governors of states in enforcing Prohibition Law. Reports say first move will be to appoint commission to make an appeal to each State for honest, vigorous, united effort for Volstead act.

"EVOLUTION" is name of dynamic magazine for promotion of Evolution and Atheism. It says, "Some High Schools already use as many as a hundred copies per issue for their classes. . . . Many university Professors advise their students to read it."

JEW, CATHOLICS AND PROTESTANTS have organized goodwill society in Baltimore.

THIS ENTIRE NUMBER of "The Defender" could be filled with letters of appreciation received from readers during last month. To conserve space we do not publish letters from readers. Would like to. We hope to publish magazine twice each month before 1929 ends.

"TOO MANY PEOPLE take the steering-wheel and the speed laws into their own hands at the same time."—Norfolk Virginian Pilot.

SO PUTRID ARE MOVING PICTURE FILMS BECOMING that Federal Agents seized twenty-three unbooked films and indicted three men, in Hollywood, in December. Mention this to Presbyterian Elder Will Hays, next time you see him.

SCIENTISTS ANNOUNCE that next step in aviation will be the coming of silent, invisible airplanes. Airplanes that will be invisible from the ground, operated by silent motors are on way.

HATE HAS LONG smoldered between Italy and Turkey. A gesture of friendship between governments was seen in December when Mussolini handed over to Turkey certain important finds made by an Italian archeological expedition.

SKEPTICS HAVE long scoffed at the idea of ancient giants, described in Old Testament. Defender Missionary Tour hopes to take its Research Party into sections where Bible says giants once lived. If allowed to carry out its plans, Party will likely bring back some new knowledge and close mouths of skeptics forever in this regard. Considerable money is required to put this over. Contributions from Defender Readers are earnestly solicited. Address correspondence to Mr. Winrod.

LATE LAST YEAR Mussolini dismissed at fell blow his entire Italian Board of Cinema Censorship. Stupid, the Board passed a U. S. film showing Naples as being murky and depraved. Mussolini's Naples had been grossly, falsely represented, insulted!

CHARLES M. SCHWAB, Steel Magnate, addressing American Institute of Steel Construction last month, said:

"Boys, listen to the old steel master from Bethlehem. I am getting old (66). . . . I have learned a lot since I started as a boy with Mr. Carnegie. I learned a lot about steel, but more important I learned a lot about life. Ah, that is the thing. Be happy. . . . When my time comes to die I do not want to be surrounded by granite and marble. I want to be amidst steel, beams and 'Ls' where I have been happy all my life. I will now leave you to go back to my business but I again will say—be good natured."

BECAUSE styles for next season promise popularity of bare legs among women. leathertanners in East are preparing their lines of shoes in sun-tan shades. Shame!

MAURO-GRISWOOD DISCUSSION ATTRACTING WIDE ATTENTION (Continued from page 1)

Regular readers are aware that for three months we are presenting both sides of an important discussion. The Editor arranged with Rev. G. A. Griswood of San Diego to present accepted Fundamentalist views, while Mr. Philip Mauro unfolds his opposing arguments. For some time, Bible students have placed very different interpretations upon the subjects "Dispensations," "Daniel's 70 Weeks" and "The Great Tribulation" from those advocated by Philip Mauro in his recent books. Because Mr. Mauro once held the views which he now opposes, and for the further reason that he is recognized as one of the best informed students of the Bible now living, his opposition is attracting wide attention. It is the opinion of the Editor that Mr. Mauro has a right to be heard, though we may not share many of his views.

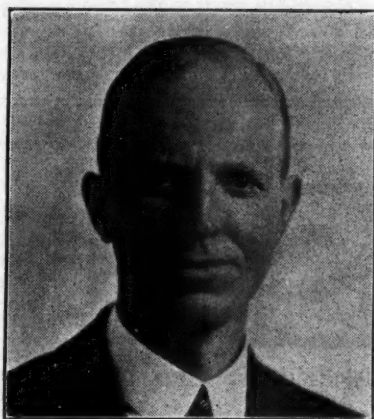
We do not feel that Mr. Mauro should be driven from fundamental ranks simply because of a difference of opinion on some details. His testimony, for instance, against Evolution must not be lost. We believe open, friendly discussion is better than stinging rebukes and harsh criticisms. The conditions for the discussion, established by the Editor, are as follows:

- (1) Subjects:
"Dispensations" (December)
"Daniel's 70 Weeks" (January)
"The Great Tribulation" (February)
- (2) Each writer is permitted to use 2,300 words each month.
- (3) The discussion shall NOT take on the form of a debate.
- (4) Mr. Mauro is not permitted to know what Rev. Griswood has written, and Rev. Griswood is not permitted to know what Mr. Mauro has written, until the articles are published.

Both men are preparing their articles in a constructive, courteous manner. Nothing harsh or discourteous is being written. Both men are anxious that the discussion shall exist on a high plane. This month, the second of the series, "Daniel's 70 Weeks," is being delivered to our family of readers.

It has been our joy to welcome many new readers into the Family during the last month, who have been attracted to us by this discussion.

—Gerald B. Winrod.



JOHN R. TURNBULL

Many Defender readers are expressing appreciation for the helpful articles appearing each month by Dr. John R. Turnbull. Just now Dr. Turnbull is teaching in the Christian Alliance Training School at Nyack, N. Y. He was for several years a missionary to India and was later stationed in Palestine. While in the Holy Land he dashed across the Arabian desert and wrote some new pages of missionary history. For his daring, he was made a Fellow of the Royal Geographic Society of London. Dr. Turnbull has charge of the Defender Missionary Tour itinerary and expects to head the Party abroad this year.

THE MODERNIST IN HIS PRIDE OF INTELLECT SEEKS TO MODIFY THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS THAT HE MAY MAKE IT CONFORM TO HIS OWN NOTIONS



REPORT OF THIRD ANNUAL CONVENTION OF "THE DEFENDERS" (Continued from page 1)

been aimed and timed with care. Actions, not flabby talk, has characterized our efforts. The 1928 convention has given us amazing impetus.

By automobile, frequently through mud, we transferred our speakers and musicians between McPherson and Hillsboro. The McPherson First Methodist Church, a spacious building, was used each morning and evening. Night meetings were held in the McPherson City Auditorium, and Tabor College was used each night at Hillsboro. Morning meetings were well attended. Practically every afternoon and night witnessed the auditoriums packed to capacity. Sometimes, people were turned away. Interest and enthusiasm was at a white-heat in both cities.

Both cities responded. Co-operation was perfect. The newspapers were generous. Much material was sent broadcast to other cities, and states, by the McPherson Daily Republican. The pastors in both communities helped to the limit. The McPherson Ministerial Association dismissed all church services, including Sunday night. Defender speakers filled the pulpits on Sunday morning, the last day.

Paul Rader, the world-known Chicago preacher, spoke twice daily. We diagnosed our needs carefully before selecting our speakers. We wanted a big man, with a big soul, and a tender heart, to give deep, spiritual addresses. We built our program around Rader. His addresses dealt smashing blows against the popular heresies and wicked philosophies of the hour. But with his blows, there was a sweet, courteous spirit that was as captivating (?) as his messages were challenging. Rader knows spirit that was as captivating as his capacities. Certainly no young person present will ever forget his lecture, "Youth and the Handwriting on the Wall." Kansas loves Rader. Our regret is that he cannot spend more time in the State.

Paul W. Rood, of California, President of the Bryan Bible League, and an Associate Editor of THE DEFENDER, was a great blessing. Always practical, eloquent and

spiritual; The Defenders feel that no annual convention would be complete without him.

One of the most appreciated parts of the program was the Morning Bible Hour, conducted by Rev. Charles E. Fuller, a member of the Board of Directors of the Bible Institute of Los Angeles. He took the convention through the book of Hebrews. Many urgent requests were made for his return next year.

Rev. C. L. Eicher had charge of the missionary phase of the convention. He is a specialist in missions. Seventeen years of his life were given to India. Kansas has never had a fundamental, inter-denominational missionary program unfolded. Rev. Eicher made a good foreign missionary to benighted Kansas. We were proud of him. One night, Mr. Rader took two hours and fifteen minutes in which to tell the wonderful story of his life. Rev. Eicher was scheduled to follow with an address on "A World Vision of Foreign Missions." The hour was late. I asked how many would care to stay for a missionary address. I said that if as many as 150 would raise their hands, Rev. Eicher would speak. To our surprise 600 hands went up. At 12:00, midnight, Rev. Eicher was still speaking and no less than 500 people were listening with intense interest. Seldom do you hear of Kansas audiences showing such an interest in religious things.

Rev. M. R. Starbuck, the "Little Giant" of The Defenders, conducted the morning devotional services at 10:15 each day. We called them "Morning Glories with the Master." What wonderful, refreshing services these were!

Another treat was the presence of Pastor William Fetter of Latvia. He gave heart-searching addresses about his great Russian Missionary program. Mr. Tom Finch, Rev. Frank L. Rose, and Mr. and Mrs. S. E. Ramseyer conducted the song services. Dr. A. U. Michelson, the converted German Jewish criminal lawyer, spoke in both McPherson and Hillsboro. Our president, Mr. Lester H. Davis, presided over most of the McPherson meetings.

The presence of Alexander Kaminsky, the noted Russian violinist, was indeed a (Turn to page 8)

Off The Main Road In Palestine

*John R. Turnbull, M. A., F. R. G. S.

From the Holy City radiate several excellent highways very familiar to all tourists. These roads from Jerusalem south to Beersheba, north to Galilee, east to Jericho and west to Jaffa are convenient routes by which the visitor to the Holy Land, whose time is limited, can see many places of Biblical association in a short time.

But happy is the person who has leisure to remain long enough in Palestine to explore some of the places off these main routes. The hill country in the old tribe of Benjamin lies close to Jerusalem, north and east, and teems with Biblical interest, but because of a little inconvenience few tourists enjoy its treasure.

A very delightful spot for an outing is Ain Farah (Spring of Joy), down in the gorge about 2000 feet below Jerusalem. On foot the trip would take three hours, for although, as the crow flies, it is only five miles east of Jerusalem, the road is up and down hill, mostly down, very down. In the Ford it is an easy half hour's ride. We obtain a written permit from the Water Department to pass over their road, the only one in the hills, and leaving Jerusalem by the road for Nazareth, turn off it as soon as we have ascended Mount Scopus, from which Titus stormed the city in 70 A. D.

Three miles on the Water Department trail brings us down gradually past Gibeah where King Saul lived, and through terraced fields whose vineyards have been long since destroyed in fulfillment of the prophecy of Jeremiah. Anathoth, which we now enter, was that prophet's home town. He did not have far to walk to Jerusalem to deliver his denunciations of the nation's sins. This little foot-path going directly toward the ridge of Olivet is undoubtedly the way he went, for the path has been worn deep in the bare rock in places by the feet of millenniums.

What a stupendous view Jeremiah had from the hill-top at Anathoth. Let us look north. Dozens of great green hills merge into one another in a perfect picture. Our eyes scan the hills from west to east, noticing particularly the towns of Bible times. First comes Ramah, the home of Samuel, where the Jewish captives were herded together after the fall of Jerusalem, prior to their sad march down yonder valley toward the Jordan and the trail toward Babylon. Beyond the green valley yonder is Geba, once a priestly city like Anathoth. Near it is the Pass of Michmash, where Jonathan attacked the Philistine garrison and slew a score of the enemy "within as it were an half acre of land, which a yoke of oxen might plow."

Joshua marched over those hills. To the west of that Arab town, Deir Diwan, lay ancient Ai, which Joshua burned "and made it a heap forever." There is today a great pile of stones near the town! From Ai the eye travels on to Rammun (Rimmon of the Bible) where the surviving Benjamite warriors dwelt after the terrible battle with Israel at Gibeah yonder. Abraham, too, walked over that lofty ridge beyond Ai to Bethel, and reared an altar "between Bethel and Ai."

But the last little town, seen far to the east, is the most interesting of all. The Arabs call it Taiyibeh, the Ophrah of Joshua's day. This is now thought to be the

"city called Ephraim (John 11:54), where Jesus retired after the raising of Lazarus," and there continued with His disciples.

On the trail of the Assyrian invader, through the very fields and over the hills where the Jews were led away captive, Jesus came. Dear Master, march through the place of our failures, too, where we have been bound by lack of faith; give us the vision of Jeremiah; and, let Ephraim (Fruitful) be the quiet retreat where we may abide with Thee.

We must see more of yon farther, inviting hills again, but now we are descending from Anathoth, past shepherds feeding their flocks to the place where David often came with the sheep of his father, Jesse, for to this day the shepherds of Bethlehem seek pasture about the spring at Ain Farah, when all is bare on the hill about the birth-place of the Saviour.

After navigating innumerable curves in our downward voyage, we anchor at the mouth of an immense gorge, and all disembark to explore lands unknown. This is the region so familiar to David. Great cliffs cast their shadows across the path in the gorge, up which we now start, following the stream-bed. In this cool retreat David perchance first breathed the prayer that he might "abide under the shadow of the Almighty."

Much of the language of the twenty-third Psalm so clearly fits the aspect of this refreshing gorge that many scholars believe this is surely the place where David first sang that heaven-inspired song. The "green pastures", "still waters", "paths", and "the valley of the shadow" are all here as are the sheep and the shepherd on the adjacent slopes. One only regrets that the picturesqueness of the larger spring, Ain Farah, where David used to lead his sheep to water, has been marred by the water-works enclosure and a pipe line that supplies Jerusalem. But this may prove a consolation to tourists who, if they cannot afford the

time to see Ain Farah, can at least drink of its crystal water in the City of David.

A smaller and still copious spring below the other pool used by the water-works intake has been spared by that efficient municipal department. Here at noontime we pause to watch the shepherds gather, just as in David's time they came here to water their flocks. Look at yonder robust youth with his homespun *abiya*, or long, kimono-like cloak. On his head is the *kafiyeh*, or big kerchief, bound with a circlet, and on his feet are no shoes and stockings, but just sandals. Like David he carries a skin bag, his *scrip*, in which to keep his food, and at his belt is hung a flute to accompany his day dreams when resting on the hillside among his browsing sheep. A sling, a crude knife and a club complete his equipment. In him we see again that other youth, the hero and sweet psalmist of Israel, who challenged Goliath, roamed these same hills, and became king at Jerusalem.

'The Jewish Passover'

An interesting booklet, just off the press, by Evangelist Philip Sidersky, a converted Jew. Recommended by The Defender. Shows how Christ fulfills every detail of the Jewish Passover. Jews the world over unconsciously observe the very types which were fulfilled in Christ. Author, 25 years in Jewish evangelization work. Contains story of his conversion after being trained to be a Rabbi. 40 pages: 25 cents; illustrated.

Order from

Philip Sidersky

P. O. Box 1207

Los Angeles, Calif.

Rome and Babylon

Being Rebuilt
Plans of Jewish Temple

Will Mussolini or Feisal become Antichrist? Which made a secret covenant with the Zionists? Will 666 be a governmental license number? Is there sane evidence when Jesus will come? "DEFINITE SIGNS OF THIS AGE CLOSING" is a valuable text-book on world events of today. SIXTH EDITION, FOURTEENTH THOUSAND Cloth, indexed, 60 cents each. Paper 35 cents each. One cloth and two paper covers for \$1.00. Money orders only. G. E. KEEFER, Westport, Conn.

RUSSIA

SOUL-WINNING ON THE RUSSIAN MISSION FIELD

THE RUSSIAN MISSIONARY SOCIETY, founded in 1917 at the Fulton Street Prayer Meeting, (N. Y.), by Pastor William Fetter during his banishment from Russia, was the first Society to realize the tremendous possibilities in Russia. Since the War, the former Russian Empire has become the most wonderful soul-winning field in the world.

Through the Society, directly and indirectly, millions of people have heard the Gospel; many thousands have been converted and the REVIVAL IS GOING ON.

To assist in this work financially means actually men and women saved. Sailing from New York harbor with the first party of missionaries in 1920, in eight brief years, the work has spread in Soviet Russia, Siberia, Poland, Ukraine, Rumania, Bulgaria, Latvia, Germany, and among the refugees and emigrants from Russia in France, Switzerland and South America. The missionaries must be supported.

IF THE CHRISTIAN PEOPLE OF AMERICA WOULD REALIZE THEIR PRIVILEGE AND OPPORTUNITY, IN HELPING EVANGELIZE RUSSIA, THE POWER OF BOLSHIEVISM AND INFIDELITY IN RUSSIA WOULD SOON BE BROKEN.

A substitute missionary can be supported from \$30 (single) to \$60 (married) monthly. Will you, your Church, Sunday School or Bible Class, make one of the best investments possible, by supporting one or more missionaries on the Russian Mission Field? Become a partner in evangelizing the great Russian Empire.

All checks, money orders, etc., should be made payable to the Russian Missionary Society. The Society's monthly magazine, "The Friend of Missions," will be sent to every donor to the work.

RUSSIAN MISSIONARY SOCIETY, 1844 Monroe St., Chicago, Ill.

*Dr. Turnbull has charge of the itinerary abroad for The Defender Missionary Tour and will be a member of the Party.

Another Call To Prayer

By, Gerald B. Winrod

Many are the expressions of interest being received from the **Defender Family** regarding the 1929 **Defender Missionary Tour**. We solicit your prayerful support. Pray for the Tour. Pray for Africa. Pray for the 50 missionaries at work on the field where we expect to go. Pray for the fifteen mission stations there. Pray God's blessing upon the meetings that will be held; upon the pioneer work that will be done. Trust the Holy Spirit to guide us as we go from village to village. Some of us believe that Africa is soon to feel the touch of God in a sweeping revival. Take upon yourself a burden of intercession.

Pray for the Party as it leaves Africa for Palestine. Meetings will be held in Jerusalem. Pray that God will guide as plans are being made for the research work in Bashan, the land of the ancient Giants. The Party should bring back some new knowledge that will throw light upon obscure portions of the Bible, historically and prophetically.

Pray for the Party as it leaves Palestine for Greece. Pray for the meetings that are to be held there. May the Spirit inspire you to help saturate the plans and program of **The Defender Missionary Tour** with that spiritual, creative force that is generated only through prayer.

Are you interested? Will you pray? Do you feel inspired to aid in a financial way? The duties in conducting this Tour will be heavy. Every man in the Party will be taxed to the limit of his strength. We need your prayers NOW as plans are being made. We will need your prayers LATER when the Party leaves. The expense will amount to about \$7,000. Will you begin the New Year by helping in a substantial way? If so, use the following blank.

NEW YEAR'S OFFERING

Dear Brother Winrod:

Please find enclosed \$.....to help meet the needs of the 1929 Defender Missionary Tour. I shall continue to pray for the undertaking.

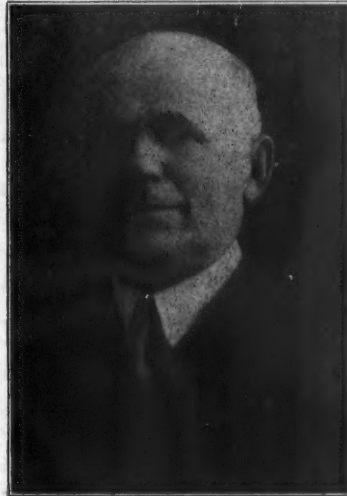
Name

Address

NOTE: Persons giving \$5.00 or more will receive a souvenir letter from the Party written in Jerusalem, bearing the Jerusalem post-mark. With the letter there will be enclosed an olive leaf from the Mount of Olives. Every such contributor will also receive free a copy of the book which will be written during the Tour.

Episcopal Church To Help Evangelize Jews

By, Philip Sidersky



Philip Sidersky

Mr. B. A. M. Shapiro, who, on Monday, October 15, appeared in a preliminary hearing before about fifty members of the House of Bishops of the Episcopal Church, in the General Convention, was introduced by Bishop Manning, of New York. So impressed were the fifty bishops by Mr. Shapiro's appeal for funds to go forward with his mission that he was invited to address the entire house of Bishops the following day, Tuesday.

On both occasions Mr. Shapiro, a Jew who had embraced Christianity twenty years ago, gave detailed accounts of what he had been able to accomplish in bringing Jewry to an acknowledgement of the Christ. Questions from the bishops elicited the answer that there were more Jews in one ward of the City of New York than in the whole of Jerusalem and that many of them were fast turning to other religions and especially to Christian Science. Several of the bishops suggested that as sums of money for missionary work were being sent directly to Jerusalem, a part of this might well be applied to the missionary work among the Jews in the United States and especially in New York. The bishops seemed much interested and affected by the statement that more Jews commit suicide today than members of any other race or religion. After some discussion it was unanimously voted that Mr. Shapiro should receive \$5,000 a year from the Good Friday offerings.

HEBREW CHRISTIANS CONFERENCE

By, Philip Sidersky

The fact that so many Jews are being converted to the Christian religion gives occasion for much rejoicing on the part of Jews who have come to know Christ as a personal Saviour. Twenty-seven years have passed since I turned from Judaism to Christ and I have found great joy in His service.

The annual International Hebrew Christian Conference was held in the Jerusalem Kirche (Church) in Hamburg, Germany, re-

cently. Fourteen countries were represented. Interesting reports were given of the increasing number of conversions to Christianity among Jews the world over. There were 153 Hebrew Christian delegates representing fourteen countries and more than a dozen Protestant denominations gathered around the Lord's Table, and with contrite and grateful hearts celebrated the memorial festival of "Christ our Passover."

Some 25 languages were represented at the Conference. One Hebrew Christian was able to converse in 13 languages. My friend, Rev. S. B. Rohold, who attended the convention from Haifa, Palestine, stated that one thing pressed him sorely. It was the fact that the conference was compelled to speak in the tongues of the nations, but he expressed the hope that next year it might convene in the Land of the Redeemer and that it might be conducted in the speech of the Redeemer.

ZIONISTS AND NON-ZIONISTS UNITE

By, Philip Sidersky

There has been much speculation as to whether or not the Zionist Movement would fail or win in the end, in the matter of taking Palestine over for the Jews. People believing in the soon return of Christ have built much upon the matter of the return of the Jews as a significant sign of the times.

The Zionist Movement has experienced some set-backs. It has been fighting within its own ranks. When a Movement begins fighting in itself, right there it begins to weaken.

Louis Marshall, an eminent jurist, and a recognized leader among the Jews, is quoted in **The American Hebrew** as saying that there are no longer Zionists and non-Zionists. "We are all Jews together," he said, "intent on bringing about united action for the purpose of making the Jewish people a great force for good wherever they may live." This statement came after a conference of prominent Jews in New York. The **Jewish Tribune** remarked that the conference "marked the drawing down of the curtain on all the venom and bitterness that have been exchanged between Zionist and non-Zionist during the past thirty years."

SIDERSKY'S NEW BOOK

By, Gerald B. Winrod

Rev. Philip Sidersky, well known Jewish evangelist, has just written a remarkable little book in which **The Defender Family** will be interested. It is called, "THE JEWISH PASSOVER AND FROM SINAI TO CALVARY." The price is 25 cents and it may be ordered from the author, P. O. Box 1207, Los Angeles.

It contains the text of Mr. Sidersky's popular lecture on **The Jewish Passover**, wherein he shows that Jews the world over observe the very types fulfilled in Christ Jesus, when they go through the Passover service each year in their homes. This is a genuine contribution to Jewish-Christian literature.

The booklet also contains the story of Mr. Sidersky's conversion from the Jewish Religion to the Christian Faith. He endured many trying hardships and suffered no little persecution for the stand which he took. We hope for this work a wide circulation.

DANIEL'S 70 WEEKS

(Before reading this article read the one entitled "Mauro-Griswood Discussion," from page.)

By, Rev. G. A. Griswood

"Seventy weeks (Heptads), or 490 years, are determined upon thy people (Jews) and thy (Daniel's) Holy City (Jerusalem) by the transgression (Israel's transgression), and to make an end of sins and to make reconciliation (atonement) for iniquity, and bring in everlasting righteousness (righteous rule under Christ), and to seal up the vision and prophecy (fulfill all prophecy), and to anoint the most Holy (the Holy of Holies). Know therefore and understand, that from the going forth of the commandment (see Neh. 2) to restore and to build Jerusalem unto the Messiah, the Prince, (Christ, see Matt. 21) shall be seven weeks (heptads) or 49 years, and three score and two weeks (heptads) or 434 years, the street shall be built again, and the wall, even in troublous times (read Ezra and Nehemiah); and after three score and two weeks (heptads) or 434 years (in addition to the seven weeks, or 49 years, making a total of 483 years) shall Messiah (Christ) be cut off, but not for himself, or (and have nothing), and the people (the Romans) of the Prince that shall come (see Dan. 7) shall destroy the city (Jerusalem) and the sanctuary (the Temple), and the end thereof shall be with a flood (overflow), and unto the end of the war desolations are determined (see Matt. 24). And he (the Roman Prince) shall confirm the (a) covenant with many (the majority of unbelieving Jews) for one week (heptad) or seven years (which is the last remaining week of the seventy), and in the midst (middle) of the week (7 years) he (the Roman Prince) shall cause the sacrifice and oblation to cease (Israel's restored worship to cease); and for the overspreading of abomination (idolatry — image worship) he (the Roman Prince) shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (i. e. the desolator)." Daniel 9:24-27.

"SEVENTY WEEKS ARE DETERMINED UPON THY PEOPLE AND UPON THY HOLY CITY."

A review of the nation's history reveals the remarkable fact that God is dealing with them in four cycles of time, consisting approximately of 490 years each. So that from the birth of Abraham to the establishment of everlasting righteousness we see the following periods:

1.—From Abraham to the Exodus

Abraham was 75 years old when called (Gen. 12:4), the law was 430 years later (Gal. 3:17), total 505. Deduct 15 years for Abraham's departure from the path of faith — taking Hagar to wife (Gen. 16:16 with Gen. 21:5), and we have the first cycle of 490 years.

2.—From the Exodus to the Dedication of the Temple.

Four hundred and eighty years after the exodus from Egypt Solomon commenced to build the temple (1 Kings 6:1). A close examination of this period reveals a loss of 131 years of servitude to heathen nations:

1. Judges 3:8, Mesopotamia—8 years
2. Judges 3:14, Moab—18 years.
3. Judges 4:3, Canaan—20 years.
4. Judges 6:1, Midianites—7 years.
5. Judges 10:8, Philistines—18 years.
6. Judges 13:1, Philistines—40 years.
7. 1 Sam 7:2, Philistines—20 years.

Why should the inspired historian overlook 131 years which would make the actual count 611 years? God cannot count time when Israel is out of favor, so the 131 years must be dropped, leaving us the 480 years of 1 Kings 6:1; add 7 years for building of

the temple (1 Kings 6:38); add 3 more (1 Kings 8:2) to official dedication; thus completing the second cycle of 490 years.

3.—From the Dedication to Close of Babylonian Captivity.

Count time from B. C. 1005 (1 Kings 8) to B. C. 445 (Neh. 2), total 560 years. It is at this point that Daniel receives the celebrated prophecy of the last remaining cycle of 490 years in Israel's history. Israel was suffering bondage under Gentile kings for not allowing the land to enjoy its sabbatic rest (see Lev. 25; Jer. 25; Dan. 9:1-4). Again note the fact that God cannot count time with Israel out of favor. Therefore when the seventy years for the Babylonian captivity are deducted we have the third cycle of 490 years.

4.—From Artaxerxes' Decree to the Establishing of Everlasting Righteousness.

The last cycle in Israel's history, 70 weeks or 490 years, as God counts time, is divided in three sections.

- 1.—7 weeks or 49 years to restore and rebuild Jerusalem.
- 2.—62 weeks or 434 years unto Messiah the Prince, making a total of 69 weeks or 483 years.
- 3.—1 week or 7 years which awaits fulfillment.

When Messiah was cut off Israel was set aside. History cancelled and time not counting for the ancient people while out of blessing. God calls out Gentiles after which He will return and rebuild the tabernacle of David which has fallen down. (Acts 15:13-18.) Abraham lost 15 years, the nation 131 years, later 70 years. Why should it be thought a thing incredible that for the rejection of Messiah they should be dispersed and out of communion until they look upon Him whom they pierced, and cry, "Blessed is he that cometh in the name of the Lord," Matt. 23:37-39.

"TO FINISH THE TRANSGRESSION"

Whose transgression? What is the transgression? Israel's greatest transgression is briefly summed up in three words: DEPARTURE FROM GOD. This has characterized her from the beginning (Isa. 1). Stiff-necked and uncircumcised of heart they refused the Messiah of God, and are now in their longest dispersion, blinded and enemies of the gospel. Cast off forever? No. God forbid! THE DELIVERER SHALL COME FROM ZION AND TURN AWAY UNGODLINESS FROM JACOB (Rom. 11).

Messiah was numbered with and wounded for the transgressors, made intercession for them and will receive every transgressor that will come. Notwithstanding, it cannot be claimed that Israel's national transgression (departure from God) can be said to have finished. They have not submitted themselves to the righteousness of God (Rom. 10). Beside this, Messiah predicted future transgression: ANOTHER COMING IN HIS OWN NAME, WHOM THEY WOULD RECEIVE (John 5:43).

Read carefully every reference to Israel in the four gospels and compare with Romans, chapters 9, 10, and 11.

"TO MAKE AN END OF SINS"

Israel's sins: backsliding, whoredoms, idolatry, witchcraft, fornication, unbelief, rejection and apostasy. Israel committed the crowning sin of her career by the crucifixion of the covenanted King. Although punished severely, there is no record of national repentance and wiping out of sins. They hated him without a cause (John 15:22-25). Stephen cried, "Ye do always resist the Holy Spirit as did your fathers." Acts 7:51. They vigorously assailed the spirit-filled messengers after Pentecost. They stoned Stephen and forty took oath to slay Paul. Moreover, the veil is upon their hearts to this day at the reading of Moses. YET WHEN THEY RETURN TO THE LORD IT SHALL BE TAKEN AWAY (2 Cor. 3:15-16). This is God's promise unto

them; that He will take away their sins (Heb. 8:9-11).

Is Israel scattered, peeled, tempest, tossed and sifted as wheat among the nations in gross unbelief, or is she cleansed and restored to favor in the land with a full end made of sins?

"TO MAKE RECONCILIATION FOR INIQUITY"

Every scripture-enlightened Jew knew that at the manifestation of Messiah atonement would be made for sins (Isa. 53 and Ps. 22). It was expedient that one should die for the people, said Caiaphas (John 11:51). Not all of Israel has accepted the atonement (Kapar — to cover) Messiah made. "He was despised yet we esteemed him not." (Isa. 53:3.) Messiah wrought a work upon the cross by which every Jew can be saved (Rom. 10:12). When Israel turns to Him and looks upon Him whom they have pierced they will realize that Messiah was their Passover Lamb, God's sacrifice, who has made reconciliation for their iniquities (Isa. 53: 5-6).

Millions of Jews today are not under Messiah's blood, but as ever, there is a remnant according to the election of grace (Rom. 11:5) that believe. These are in the Church (Eph. 2:14-18). The rest are in blindness (Rom. 11:25).

"AND TO BRING IN EVERLASTING RIGHTEOUSNESS"

Old Testament prophets predicted a coming visible kingdom of which Messiah would be Head. He was to be of the seed of the woman (Gen. 3:15); a mighty Prophet like Moses, (Deut. 18:18); King like David, (2 Sam. 7:16); over the house of Jacob, (Luke 1:33); a Ruler in Israel (Micah 5:2) to reign and prosper (Jer. 23:5); the government upon his shoulder, (Isa. 9:6-7); Gentile power to be abolished, (Dan. ch. 2 and 7); and everlasting righteousness to be established, (Dan. 9:24 with Ps. 89 and Ps. 45:6-7).

When this kingdom was set up the lion and the lamb would lie down together; the bear and ox eat straw; a child would play with a serpent; the desert blossom as the rose; every man under his own fig tree and the nations would learn war no more. If this kingdom was set up at the first advent, the Jew, to whom the promises were made, is the only one left out and is of all men most miserable and God has broken His everlasting covenant with them.

"AND TO SEAL UP THE VISION AND PROPHECY"

Hundreds of prophecies, detailed, minute and specific, concerning Israel, Jerusalem, Canaan, Egypt, Nineveh, Babylon, Tyre, Sidon, Assyria, Persia, Media, Greece and Rome have been literally fulfilled. Remarkable personages singled out by prophetic light centuries before have run their allotted span in God's great plan. Some elevated, other degraded. Human thought could never have anticipated them. Therefore all prognostications and fortunate guesses are excluded. We are dealing with the more sure word of prophecy: God-breathed foretellings that cannot pass away until all be fulfilled (Matt. 24:35).

THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY. Until every prophecy concerning Messiah and His earthly people is fulfilled, vision and prophecy remain unsealed. Hundreds of prophecies were fulfilled at the first advent: hundreds await fulfillment at His second. Vision and prophecy was to become a finished transaction, as the "seal up" signifies, at the expiration of the 490 years. If all vision and prophecy became a finished transaction at the first advent, there would remain nothing more to be fulfilled. Messiah said, "THIS GENERATION (race of Jews) CANNOT PASS UNTIL ALL BE FULFILLED." The Jew is still here and prophecy and vision are being fulfilled before our eyes.

(Turn to page 8)

DANIEL'S 70 WEEKS

(Before reading this article read the one entitled "Mauro-Griswood Discussion," front page.)

By, Mr. Philip Mauro

The prophecy we are about to consider (Daniel 9:24-27) is of surpassing interest, and specially for the reason that it gives the measure of time from a notable historical event, then about to happen (a decree of the World-Ruler of that day) down to the Crucifixion of Christ; or, in language of the prophecy itself, "unto the Messiah" (v. 25) and specifically to the time when He should "be cut off and have nothing" (v. 26, marg.).

Interest centers in the last "week" of the 70, and there are two questions concerning it that are immensely important: (1) Is it continuous with the other 69 weeks? (2) Does it refer to Christ or Antichrist?

The heavenly messenger, Gabriel, who brought the prophecy to Daniel, admonished him to "understand the matter and consider the vision." Let us then take this admonition to ourselves; for the prophecy is understandable. We recall that our Lord in quoting from the 27th verse of this prophecy, said, "Let him that readeth understand" (Matt. 24:15).

The prophecy begins: "Seventy weeks are determined upon thy people"—So here is where the right "understanding" should begin: but it is precisely where the prevalent misunderstanding of recent years (for it is a strictly modern error) begins.

There is no difficulty about the word "week." Although that word in English means almost invariably a period of seven days the Hebrew word "sha-bu-wa" means a group of seven—it may be of days or years; and Strong's Concordance says, "specially of years." Moreover, the context makes it certain that the meaning here is seventy weeks of years, that is, 490 years.

That precise measure of time had been divinely "determined," or marked off. There is small excuse for any misunderstanding here; because (1) a measure of time is here given in the only way it can be given in human language, namely, by stating the number of time-units it contains; and it ought not be necessary to say that a measure of time (or of space) is no measure at all if it be not continuous. (2) The terms of the prophecy itself make it certain that the six things (verse 24) that were to be accomplished in the "determined" period of seventy "sevens" were all to occur in the last of the seventy. For nothing in the whole prophecy is plainer than that a continuous period of 490 years from a stated event had been "marked off" for the accomplishing of the six things specified in v. 24. Yet, according to a modern system of interpretation (for which my departed friend, Sir Robert Anderson, author of *The Coming Prince*, was largely responsible) the last "seven" of the seventy was not continuous (or intended to be) with the preceding sixty-nine, but is detached therefrom and cast adrift upon the stream of time, eventually to take its place in history in a yet future era.

If, however, this extraordinary idea (which is of the sort we would expect to find in *Alice in Wonderland*, but not in serious expositions of Scripture) were true, then it would follow: (1) that the seventy weeks were not "determined" at all, but only sixty-nine of them were "determined"; and (2) that the six predicted things have not yet been accomplished (for the 69th week brought the history of the world only "unto the Messiah," as will be pointed out below); and hence there has been up to now no finishing of the transgression, no making an end of sins, no reconciliation for iniquity, no everlasting righteousness for repentant

sinners—in a word, no salvation and no gospel for a perishing world of men.

Thus the interpretation we are considering, if followed to its logical conclusion, makes shipwreck of the entire prophecy and of the scheme of Redemption as well. It is a most serious matter.

"Unto The Messiah"

So important is the question when the "determined" period was to end that one ought to be sure he has the right answer thereto before going further. It is easy, however, to do this; for it is needful only to give heed to verse 25, which bids Daniel (and hence us also) to "know and understand" that "unto the Messiah" was to be "seven weeks and three score and two weeks"—a total of 69 sevens—483 years. I believe our Lord had this prophecy in mind when He said, "The time is fulfilled" (Mk. 1:15), meaning the time that was to elapse to His first manifestation to Israel—483 years. That number of years was to pass without the happening of any of the six things of verse 24, and this necessarily throws them all into the last week of the seventy. And to this agrees the next verse (26) which plainly says that "after three-score and two weeks shall Messiah be cut off," whereby those six things, so vitally essential for the purposes of God and the redemption of mankind, were to be accomplished (cf. Isa. 53:8, "He was cut off out

of the land of the living"); and verse 27 is also in agreement, for it says that "in the midst of the week" (the last of the 70) "He shall cause the sacrifice and the oblation to cease," which He did when He, "through the eternal Spirit, offered Himself without spot to God" (Heb. 9:14; 10:12-14 etc.), thereby causing the sacrifices appointed by the law of Moses to cease forever, as it is written, "He taketh away the first, that He may establish the second" (Heb. 10:9).

It should not, however, require evidence and argument to establish so plain a matter as that the seventieth unit of a measure of time (or space) follows immediately after the sixty-ninth. For just as certain as that there was another week of years (following the 69 of verses 25, 26), so certain is it that the next ensuing week of actual time was the seventieth and last of the prophetic period. To speak of the last week of a determined period of seventy as being 2000 years distant from the other sixty-nine is as sensible as it would be to speak of the last inch of a yardstick as being 2000 miles away from the other 35 inches.

We must conclude therefore that the last "week" of the seventy was that surpassingly momentous period of seven years, which began with the ministry of John the Baptist, in the midst of which the Messiah was crucified, and which ended with the martyrdom (Turn to page 9)



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(Note: This space provided free as a Christian service.)

DANIEL'S 70 WEEKS—By Griswood (Continued from page 6)

"TO ANOINT THE MOST HOLY"

To anoint the Most Holy, or "Holy of Holies," must be restricted to Israel as the context definitely implies. To make this anointing apply to Christ at His baptism, or apostles at Pentecost is to use it contrary to its accustomed use. Forty times it is applied to things and not to persons. The anointing of the holy place immediately connects itself with temple worship, sacrifice, sins removed, sanctified priesthood, separated nation, return and restoration with fellowship and communion.

Whenever Israel returned from backsliding or captivity the temple was repaired, priesthood set in order, and the holy place anointed (1 Kings 8, Ezra 6). Ezekiel describes the millennium temple in chapters 40 to 48 with Israel in the land and the Glory of the Lord filling the house (chap. 43:1-6). In chapter 11 he saw the Glory departing. Rest assured, that when the Shechinah glory fills the temple the nation will have been born in a day; cleansed and restored to divine favor, with holiness unto the Lord. Is not this the future hope of Israel, or is she abandoned forever?

FROM THE COMMAND TO MESSIAH— Dan. 9:25.

From the going forth of the command to restore and build Jerusalem with the wall in troublous times would be seven weeks or 49 years. The best commentaries on this portion would be Ezra, Haggai and Nehemiah. Let the student study carefully the following decrees and determine for himself which is the command to count from.

- 1.—Prophetic mention of Cyrus—2 Chron. 36:22-23, Isa. 44:28 with Isa. 45:1-4.
- 2.—Cyrus' decree—Ezra 1:1-4 and 5:13-17.
- 3.—Cyrus' decree confirmed by Darius—Ezra 6.
- 4.—Artaxerxes' decree to Ezra—Ezra 7.
- 5.—Artaxerxes' decree to Nehemiah—Nehemiah 2.

Counting from the completion of the 7 weeks (or 49 years) unto Messiah the Prince was to be 62 weeks (or 434 years) in addition to the 7 weeks (or 49 years), making a total of 69 weeks (or 483 years). It would appear from a study of the following scriptures—Luke 1 and 2, Matt. 2, John 1 and 3:1-3,—that a spirit-led and scripture-enlightened remnant awaited consolation and redemption in Israel. All prophets spoke of the Coming One. Daniel alone gives the exact time.

THE TWO PRINCES—Dan. 9:26 MESSIAH THE PRINCE

Messiah appeared and presented Himself to Israel. The nation, led by the rulers, scribes and Pharisees, cried, "Away with him; he shall not reign over us; we have no king but Caesar." He was cut off out of the land of the living. The tender plant was not allowed to take root. Israel slew the heir and cast him out of the vineyard.

At the expiration of the 69th week Messiah cried, "Father, forgive them. It is finished. Into thy hands I commend my spirit." Prophecy fulfilled to the very year. Messiah "cut off" receives nothing. Cut off without exercising His kingly rights. Pilate asked, "ART THOU A KING?" Yes! TO THIS END WAS I BORN.

THE COMING PRINCE

Messiah was the prince that shall come. If this prince is Messiah, then His own people, the Jews, are guilty of destroying city and sanctuary. This is proof conclusive that the second prince is not Messiah. The people of the coming prince (Romans) destroy city and sanctuary. We take this to be a direct reference to the Romans under Titus in A. D. 70 (see Luke 21:20-24). The details of wars and desolations to the end of the age are supplied by Christ in Matt. 24.

THE COVENANT AND THE WEEK— Dan. 9:27

After a long period of wars and desolation Jewish worship will be restored under the protection of this end-time prince. He makes a covenant with them for the remaining week (7 years). In the middle of this week (3½ years) he causes sacrifice and oblation to cease. From 2 Thess. 2:3-9, Matt. 24:15-22, Rev. 13:1-10, Dan. 7:19-27, Isa. 28:17-18, Rev. 17:3, Isa. 10:20-27, Dan. 12:11 we learn the reason for the broken covenant. Exaltation and deification of himself. He sits as God in the temple of God. The Lord referred to this, "the abomination of desolation," idolatry—image worship, in Matthew 24. This is the signal for the Jews to flee, when he sees it standing where it ought not. This blasphemy goes on during the last 3½ years of Daniel's week; the abomination overspreads (becomes universal) until that determined (God's wrath) is poured out upon the desolator (the prince).

REPORT OF THIRD ANNUAL CONVENTION OF "THE DEFENDERS" (Continued from page 3)

treat. To say that Mr. Kaminsky is a genius with the violin is to put it mildly. Mr. Kaminsky has a wonderful, sweet, brotherly spirit. Only about a year ago he was converted. He immediately gave up his theatrical career and now devotes all his time to the Lord's work. At one time he was a violinist to the Court of the late Czar of Russia. For several years he lived in the Czar's palace. We thank God for his unique ministry and commend him to religious gatherings everywhere.

Mr. Howard Snyder, treasurer of The Defenders, a McPherson citizen, proved himself to be a perfect host. No detail escaped him. Defenders everywhere are proud of "Whistling" Snyder.

Space forbids that I mention the names and work of others who appeared on the program. Everything was conducted in a dignified and constructive manner. There was not a ripple of discord anywhere. Convention speakers were the guests of both of McPherson's colleges, as well as the Grade and High Schools. Evolution was dealt smashing blows. The Faith was defended against Modernism. Evangelism was promoted. Interest in Bible study was created. The great doctrine of the Second Coming of Christ was emphasized. Preachers and church-going people from many sections of Kansas went back to their churches stimulated and ready to aid in putting on a genuine Gospel program which, we hope, will some day reach every nook and corner of the middle states. May God bless our labors with a triumphant ending.

Dr. Ross T. Campbell, president of Sterling College, a distinguished educator, brought greetings from Sterling and an invitation to bring that 1929 convention to his city. The convention voted to accept the invitation, and next year we expect to hold forth in Sterling College, of Sterling, Kansas. The college has a magnificent auditorium, seating 1700.

Let us face the future, determined to keep the activities of The Defenders in the directive will of God. Let us stand in an uncompromising manner for the right, and at the same time let us be courteous and constructive in our methods. The officials of the Movement take this means of expressing genuine appreciation to Defenders Readers everywhere who helped in prayer, and with their gifts, to make the 1928 gathering the great success that it was.

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BOB SHULER SAYS MACINNIS TRUE TO FAITH

Bob Shuler, world known Fundamentalist leader and crusader for righteousness, of Los Angeles, expresses his opinion of the Biola situation and attack on MacInnis in terse language in the following telegram dated December 18th:

GEKALD B. WINROD
ELKTON, MICHIGAN

SEVEN PROMINENT FUNDAMENTALIST PASTORS PASSED ON MACINNIS' BOOK BY REQUEST OF DIRECTORS OF BIBLE INSTITUTE AND FOUND NO HERESY. FUNDAMENTALIST LEADERS HERE DO NOT BELIEVE THAT THE FIGHT ON MACINNIS IS REALLY ON THE BOOK BUT THAT THE BOOK IS SIMPLY USED AS AN OCCASION. I AM NOT SUPPORTING MACINNIS, BUT I AM DEEPLY GRIEVED AT THE SPIRIT THAT HAS BROUGHT ABOUT THIS UNFORTUNATE SITUATION AND FEAR THAT OUR HOLY SAVIOR CAN NEVER BLESS THOSE WHO HAVE ENGINEERED IT. FUNDAMENTALISM CAN NEVER BE HARMED FROM WITHOUT BUT THE DEVIL CAN PRODUCE AND PROMOTE A WAR WITHIN THAT WILL COMPLETELY WRECK US. FRANKLY I HAVE NEVER ADMIRERED SOME THINGS ABOUT DOCTOR MACINNIS BUT I DO NOT BELIEVE HE IS ANY MORE A MODERNIST THAN I AM OR THAN YOU ARE. I FEAR THERE IS BACK OF THIS FIGHT ON HIM SOME DISHONORABLE MOTIVES THAT SOME MEN WILL HAVE TO REPENT OF ON THEIR KNEES IF THEY SHALL EVER FACE GOD IN PEACE.
BOB SHULER

Bob Shuler does not speak until he is certain of his ground. He has a keen mind and knows how to go directly to the heart of a proposition. His intuition and logic are almost uncanny. Perhaps no man in California is better qualified to discuss the Institute situation than Bob Shuler. Let fundamentalists everywhere contemplate seriously his words.

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GRAY'S OINTMENT

DANIEL'S 70 WEEKS—By Mauro (Continued from page 7)

of Stephen. This last event closed the era of the preaching of Christ exclusively to the Jews, and was immediately followed by the going forth of the gospel to the Samaritans (Acts 8:1) and then to the Gentiles (Acts 10:1-45).

"From the Going Forth of the Commandment"

We now inquire as to the starting point of the 70 weeks. Is there any uncertainty about that? Apparently there is; for there are no less than four different decrees, mentioned in Scripture, which have been brought forward by expositors (some favoring one, and some another) as being "the commandment to restore and to build Jerusalem." But there should be no disagreement as to this; for the Word of God makes it plain that the decree referred to by Gabriel was that great landmark in Jewish history, the divinely prompted decree of Cyrus the Great, whereof a record is given in 2 Chron. 36:22, 23 and also in Ezra 1:1-4. For the full proof of this, which is simply overwhelming, I must refer the reader to my books, "The Seventy Weeks and the Great Tribulation" and "The Chronology of the Bible." But it should amply suffice to point out that, two centuries before Cyrus came to the throne, God caused His prophet to foretell of him that he (Cyrus) should give the commandment to restore and rebuild Jerusalem. For it was God

"that saith of Cyrus, He is My shepherd and shall perform all My pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. 44:26,27). And again in Isaiah 45:13 is this further word concerning Cyrus:

"I have raised him up in righteousness, and I will direct all his ways. He shall build My city, and he shall let go My captives."

Accordingly King Cyrus, in the very first year of his reign, issued that memorable decree in which he said:

"The Lord God of heaven hath given me all the Kingdoms of the earth, and He hath charged me to build Him an house at Jerusalem" (Ez. 1:2).

Moreover, a careful reading of Ezra and Nehemiah makes certain that Jerusalem was actually rebuilt, houses and wall, under that decree of Cyrus the Great; whereas the "letter" given by a successor of Cyrus to Nehemiah (Neh. 2:4-8), which is selected by some modern expositors as the "commandment" spoken of by Gabriel, had reference merely to the repairing of some damage that had been recently done to the walls and gates of Jerusalem; a relatively trifling work, which was completed in the short space of fifty-two days (Neh. 6:15).

It is a noteworthy fact in this connection that the respective dates of its beginning and the ending of the 483 years "unto the Messiah," are given with a particularity not shown as to any other Bible dates. The former is given in Ezra 1:1-4, and the latter in Luke 3:1, 2.

The Last Week: The Climax of the Prophecy

Evidently it is the purpose of the Giver of this prophecy to focus attention on the last week that in the midst of which the Divine Redeemer was to cause the sacrifice and oblation to cease by the sacrifice of Himself, whereby those "shadows of good things to come" were to be fulfilled and forever abolished. But it will be possible, in the space now available, only to speak in the briefest way of the main features of this part of the prophecy, and to indicate the chief cause of the prevalent misunderstanding about it.

First I insist that the subject of this climax of the great prophecy, and especially of verse 27, is Jesus Christ. The words, "He shall confirm the covenant with many" refer back to "the Messiah, the Prince," of verse 25, "the Messiah" of verse 26. The idea that verse 27 speaks of some hypothetical Antichrist of a yet future day is entirely without the support of Biblical evidence and is, for other reasons (impossible

to present here), altogether untenable. Christ and the New Covenant (confirmed by His blood) are the only subjects that are worthy of the prominence given to the Person and the Covenant mentioned in v. 27. Compare the words, "He shall confirm the covenant with many," and the words spoken by our Lord in instituting His memorial supper, "This is My blood of the New Covenant, which is shed for many" (Matt. 26:28), and it will be evident, without anything further, that Christ, in speaking those words, was announcing the fulfillment of Daniel 9:27.

Messiah the Prince

Further, the title "Prince," given our Lord in the prophecy, is eminently suited to Him in the days of His flesh. Four times that title is given Him by the Holy Spirit in the New Testament (1) "The Prince of life, whom God hath raised from the dead"—Acts 3:15; (2) "Him hath God exalted *** to be a Prince and a Saviour"—Acts 5:31; (3) "For it became Him *** to make the Captain (Prince) of their salvation perfect through sufferings"—Heb. 2:10; (4) "Looking unto Jesus, the Author (Prince) and Finisher of faith"—Heb. 12:2. Whereas, on the other hand, no Antichrist is given in the Bible the title of "Prince," or spoken of as "the prince that shall come" (v. 26).

The phrase last quoted undoubtedly was a reference to the Roman "prince" (afterwards emperor) Titus, whose "people" did "destroy the city and the sanctuary," in the year A. D. 70, as later foretold by our Lord also (Luke 21:20-22). And the prophecy is very exact in that it was by the soldiers of Titus that the city and temple were destroyed while he was temporarily absent (recalled to Rome).

"For One Week"

It has been argued, however, that the words "for one week" make it impossible that "the covenant" of verse 27 could mean the new covenant, which is everlasting. But here is where a mistranslation has led astray some teachers who have not taken the trouble to examine the original text. For there is no preposition "for" in the original Hebrew text, nor anything to imply it.

When our Lord quoted from Daniel 9:27 in His Olivet prophecy (Matt. 24:15) He used the Septuagint version; and verse 27 in that version reads thus:

"And one week shall establish the covenant with many; and in the midst of the week MY SACRIFICE and drink-offering shall be taken away; and upon the temple shall be the abomination of desolation; and at the end of the time an end shall be put to the desolation."

It is deplorable that there should ever have been a question raised as to whether verses 26, 27 apply to Christ; since nothing could be better calculated than such a question to defeat the obvious purpose for which this great prophecy was given. And we, who at this critical time, are striving for the integrity and infallibility of all "that which is noted in the Scripture of truth" (Dan. 10:21), can ill afford to lose the benefit of so conspicuous a fulfillment of prophecy as that afforded by the appearing and the cutting off of the Messiah at the exact time predicted, and the overwhelming destruction of the city and the sanctuary that followed shortly thereafter.

—Philip Mauro.

Washington, D. C., November 28, 1928.

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"THE BIBLE LOVER'S DIGEST"—This is the name of a new magazine which enters the field of religious journalism this month. It is owned and edited by Keith L. Brooks, Associate Editor of *The Defender*, and seven years Managing Editor of the *King's Business*.

Elsewhere in this magazine we say, (and I want to repeat it here) that in our opinion Keith L. Brooks is the keenest mind and most capable editor in the present field of religious journalism. We bespeak for his new magazine an immediate and enthusiastic acceptance among evangelical Christians everywhere.

Mr. Brooks has just severed his connection with the Bible Institute of Los Angeles for the reasons stated in the article, "Biola Bursts" appearing in this *Defender*.

His magazine will bring value received every month. It is certain to command immediate respect and attention. And what a name he has selected! — "THE BIBLE LOVERS' DIGEST"—how could it be improved?

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AROUND THE HOME-FIRE. To the Defender Family into whose midst we were warmly welcomed a few weeks ago, we wish to express our thanks for the helping hands of prayer that have been reached out to us. We trust that many more will be entreated to yield that prayer-service which shall bring to Africa's perishing millions the blessing of Salvation that waits only for your prayer and ours to furnish the channel. We invite you to sit about our home-fire and share in the news sent back by the pioneer party of this mission.

A LONG SAFARI. For the ten missionaries who started for Africa early in 1928, it has been "A Long, Long Trail A-Wind-ing" from the shores of the Pacific, across the continent of America, over the waters of the Atlantic, the Mediterranean, the Red Sea, to Dar-es-Salaam on the eastern coast of Africa, and thence by rail about 700 miles to Kigoma on Lake Tanganyika. From Kigoma hundreds of miles were traversed across lakes, long-grass country, mighty forests, precipitous mountains, deep streams that must be forded or crossed by rope bridges; while the presence of elephants, lions, leopards, gorillas, snakes, spirillum ticks, and malaria-bearing mosquitoes allowed no step of the way to become drab or uneventful. From the days of earliest explorers to the present, travelers have agreed that "time is the one universal commodity of Africa." And long, trying delays while waiting for porters are still the bane of pioneer parties.

GLIMPSES ALONG THE WAY. "March 2, 1928. The Lord has been with us and opened the way all along. We arrived at Dar-es-Salaam (Haven of Peace) in the morning and left in the evening.

"March 11. We are here at Kigoma, the end of the railroad, waiting for a boat to cross the lake. Ujiji, the scene of the meeting between Livingstone and Stanley, is about four miles distant by motor road. It is a large Arab and native settlement with no mission work after fifty-seven years."

LAKE TANGANYIKA. Several days were spent on Lake Tanganyika enroute to the northern end. This is one of the longest (some claim the longest) lakes in the world (450 miles long and forty miles wide). It is also one of the deepest. Soundings have been made to a depth of 2000 feet without reaching bottom.

LAKE KIVU. A motor truck carried the party from Lake Tanganyika over a hundred miles north to Lake Kivu which is con-

ceded to be the beauty spot of Africa as well as its summit. From this point the country drains north to the Nile, east to Lake Victoria Nyanza, south to Lake Tanganyika, and west to the Congo. It is the only lake on the continent known to be free from crocodiles. Its flashing beauty is mounted in a setting of majestic mountains, and because of its elevation (about 5000 ft.) its climate is as benign as its beauty is unsurpassed. The temperature varies but a few degrees the year round and the only change is from rainy to dry. The season of "light rains" prevails from September through November, during which period the mornings are sunny and clear with a heavy rain accompanied with lightning and thunder lasting from thirty minutes to two hours in the afternoons. December is a dry month followed by two months of "heavy rains."

In 1912 a violent volcanic eruption changed the entire northern shoreline of Lake Kivu. The fiery streams of lava from a fissure two miles to the north poured into the lake with such volume that the waters boiled for ten miles out from shore and fleeing natives whose canoes capsized in the scalding waters perished in great numbers. No further activity has occurred and grass and wild flowers are covering the devastated area.

DESTINATION REACHED. "May 27. We are waiting at LUBERO in the high mountains west of Lake Edward. This seems just the place the Lord has planned for us." Here the altitude is from six to seven thousand feet with climate much like Kivu.

"July 6. We have been encountering difficulties in locating in this region, but it is so needy, more so than any we have seen hitherto, and we believe God would have us here. There is a stretch of more than 300 miles very densely populated. Pray much for us."

ONE MORE GLIMPSE. "Although not actually located in our stations we are having a taste of mission work. Each morning we teach our boys the elements of what we trust will lead to their becoming teachers and evangelists. Previous to the school hour I have the privilege of treating twenty or more patients. And notwithstanding my lack of experience, God is blessing and cures are being effected. As we look at the blank faces and filed teeth we wonder that God can do anything for such darkened souls. But we believe the Gospel is still the

power of God unto salvation and we expect to see many transformed into radiant Christians. May God grant it soon."

OUR PRIVILEGE AND RESPONSIBILITY AT HOME. Dear Friends around our "Home-Fire," God has answered their prayers again and again, and at last word comes that mining and government inspectors have ratified at least two sites, one west of the south end of Lake Edward, another several days' journey to the northwest. Other sites are under consideration, and they especially desire to open soon a station near the Pygmies who never have been touched by missions. **WILL YOU PRAY** that soon more workers may be on the way to meet the responsibility which God has placed upon us; that Doctors, Nurses, Teachers, and Translators may heed the call to this needy field; and that wisdom, grace, and power against the adversary may distinguish all who go. "Whatsoever ye shall ask in my name, that will I do."—Will you not labor in prayer for this dark spot in Africa where over a quarter of a million of souls are waiting for you to pray the Lord of the Harvest? A Prayer Card is ready for you and will be sent as soon as you forward your name and address.

—L.
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Mrs. Brooks Goes Home



Keith L. Brooks

At 7:15 of the morning of December 22nd, Mrs. Keith L. Brooks went to be with the Lord. Although she had been a great, but patient sufferer for many months, her homegoing was very peaceful. Just as she slipped away, she opened her eyes widely and gazed heavenward several seconds as though she saw angelic messengers approaching.

Mrs. Brooks was a very talented woman. She stood by her noble husband in his every undertaking. Through the Junior Department of the King's Business magazine her influence for Christ was world-wide. Until her health broke she was director of Christian education in the large Glendale Presbyterian Church. She found great joy in her work with the children.

Poor Keith! Our hearts go out to him! His burdens have been so heavy these last months! Affairs at the Institute, coupled with the nation-wide assault upon him personally, together with the sickness of his companion, have all put him through Gethsemane. Keith's influence is world-wide and we bespeak for him even greater opportunities of service.

He writes: "I cannot but thank God for her release from a body that was but a poor shack. Tuberculosis and dropsy wrought havoc with it — a terrible combination. God's judgments are indeed unsearchable, yet I cannot doubt but that her testimony as a sufferer will be blessed to many souls. Tonight I am alone after twenty years of service for Christ with this girl at my side, and a beautiful girl she was."

Let readers stop at this point and breathe a word of prayer for our brother.

Bewildered, Keith asks me, "What can it all mean?" Indeed, what can it mean? Can it be that God is preparing him for even a greater public ministry? Can it be that he must be crushed in order to rise in greater power?

Now that he has severed his connection with the Bible Institute of Los Angeles after these years of faithful service, perhaps God has a ministry of travel for him. Perhaps Keith L. Brooks should go from city to city holding great Bible conferences. His name is known in religious circles everywhere. Perhaps God is calling him out.

Elsewhere in this Defender announcement is being made of a new magazine to be called "THE BIBLE LOVER'S DIGEST," which Mr. Brooks is launching this month. Let every Defender reader become an immediate subscriber.

—Gerald B. Winrod.

Arkansas Anti-Darwin Law Under Fire

The Defender carried a story last month on the new anti-evolution law passed at the last election by the voters of Arkansas. It was pointed out that the voters voted evolution out of the schools of the state by 5,000 majority. Their action confirms the claims of Defenders that the majority of the tax-payers do not want their children, particularly in the grades and high schools, exposed to this wicked and atheistic philosophy. We have long challenged the evolutionists to put the matter squarely up to the voters for decision. This was the first time that any state had put it on the ballot. The action of Arkansas voters was a sweeping victory for fundamentalist forces.

As might be expected, the popular press is up in arms about the matter. Anathemas are being hurled right and left at the citizens of Arkansas.

The Montgomery (Alabama) Advertiser misses the mark entirely when it says that "Fundamentalism is thus formally established as the State religion" of Arkansas. The facts do not sustain this conclusion. This Law involves no combination of Church and State. It simply takes the power to control the schools out of the hands of an intellectual oligarchy and places it in the hands of the people who build the schools and pay the teachers their salary.

Some educators say that "Darwin will be bootlegged" into the schools of Arkansas anyway. They are even advocating a test case in the courts of the State such as was conducted in the Scopes' Trial at Dayton, Tennessee. Their efforts in this direction will prove futile for the Tennessee Law has

Four Announcements

Rev. G. A. Griswood, maker of Prophetic charts and writer for *The Defender*, announces a new chart on "Seventy Weeks of Daniel" with explanatory notes. Price 25 cents. May be ordered from the Author, 3956—30th St., San Diego, Calif. The Editor of *The Defender* has examined this chart and recommends it.

The year just closed was a busy year for Editor Winrod. During 1928 he delivered 360 addresses to audiences numbering 206,000 persons. He traveled 25,000 miles and spoke 24 times of the radio.

Special attention is called to the Baptist magazine, "The Trumpet," published at 2930 Flournoy St., Chicago. It is edited by Rev. F. S. Donnelson and has a unique ministry among Baptist fundamentalists. Price 50 cents the year.

Readers everywhere are urged to mention *The Defender* among their friends during January with a view of helping build up the momentum of the magazine as it enters 1929. Let readers secure subscriptions and send them to headquarters.

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stood the test of all the courts and is found to be constitutional.

Charles Smith, President of the American Association for the Advancement of Atheism, continues to pose as "An Atheistic Martyr." It was this man who went to Little Rock to oppose the proposed law before the election. His methods were so vulgar that city authorities were forced to still his tongue by putting him in jail. While behind the bars he had his picture taken with a monkey in the cell. This picture was circulated widely.

Mr. Smith went on a hunger strike after being arrested and was removed from the jail to the hospital. Meantime, the Civil Liberties Union has been giving him loyal support.

The New York Morning Telegraph calls the law "a puny, pitiful effort to preserve the theory of the divine inspiration of the Bible when the Bible needs no such protection." Emphasis will be placed upon the word "divine" in this comment. The editor obviously does not mean by the use of that word that the Bible is the unique, infallible Word of God. He means rather that the Bible is "divine" in the sense that any other book may be "divine." It is to that interpretation that fundamentalists object.

Some editors have grown silly in their effort to cloud the real issues. The Detroit Free Press suggests that the people of Arkansas, "might have gone farther and decreed that future citizens of their State should be taught that babies grow on huckleberry bushes, without exceeding their constitutional powers."

The New York World makes a sane utterance when it says that the referendum reflects "the ultimate right of the taxpayers to say what shall be taught in their schools." It says that such a right of the citizens' cannot be denied unless we are ready to repudiate democracy.

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PIONEER TRAILS IN AFRICA (Continued from page 1.)

look of Freetown this country did not need the Gospel; it was a city of churches—great cathedrals. Being very hot, we would have been glad to have shed our coat, but no, that would never do. Here was the place the people went in full dress. White stiff collars so high that it was a pain for the wearer to turn his head. It was quite necessary for him to face the preacher.

Was the hinterland the same? How far had missions penetrated back past the high mountains that rise so abruptly from the sea? We were soon to learn that they had not gone very far. Nineteen years before, in 1890, the pioneer band of the Christian and Missionary Alliance had landed there. Their great objective was the vast, unoccupied Sudan. Hence they were called the Sudan Mission. At that time the missionary work in the hinterland was practically nil. The societies had confined their work to the Coast. This is a fatal procedure for any work, to cease to press on to unoccupied areas and to begin the erection of colleges and great cathedrals. The work, as a living Gospel organism, dies soon after its inception, and you soon have a race of hypocrites.

"Where there is no vision, the people perish." Boldly that small party set sail up the Rokel river with the hope of crossing the Djallon mountain range more than a hundred miles from the Coast and penetrating into the Niger Valley. They went as far as the river would permit, which was not more than fifty miles. They planned to build an ox road from here and press on to the mountain. In five years time they had explored the region as far as the Niger river and had opened a line of stations that extended to within three days' easy march of the Niger.

As we look back on those days, we must admire the courage and fortitude of the early pioneers. Soon their ranks were invaded by the dread fever, and they were depleted. Again they were filled up and the fight went on. They suffered intensely, but pressed on. One of our Congo men stopped off at Freetown and made a trip inland. His shoes were worn out and he looked around for a pair in Freetown. The best he could find was a pair of number tens, English make. His regular number being sixes, he had to fill them up with socks and other material. He made the trip, but his feet rebelled strenuously. We conceived the idea one time when we were hard pressed for socks in the bush of making some. Surely they would not be hard to make. We decided to use some old blue serge trousers. They were not hard to make, but they would not stretch to allow the foot to enter. We gave it up.

After a heavy loss of life, more than thirty pioneers, the party reached the Niger River, and planned a glorious advance down the Niger to Timbuctoo, their goal. The country was very unsettled until 1898, the year Samory, the great tyrant, was captured and banished to the Congo. But they found a French post on the river, and they were not allowed to pass. How disappointing! Some of these men fell asleep; others gave it up; the torch blazed faintly. This was the situation we faced as we boarded the narrow gauge railway train that was to carry us part of our journey to the interior. That railway journey soon came to an end and then we became acquainted with the real trail. We traveled through dense brush on a trail that had been opened toward the interior. We had a one-man gig that resembled a wheelbarrow, to help us. Darkness came on and still we pressed along the jungle trail. We wanted to reach a trader by the name of Mr. Gilbert, who had opened a post well back in the bush. We finally reached the place and were soon served a good meal. The first impressions of the man and his place were not very good. He had a black boy for a watchman at night. To insure his watching all through the night instead of sleeping, the boy had to beat a

big gong hung in the yard every hour. If the gong did not sound, he was introduced to a whip. There was no doubt in my mind, as I looked our host over, that he would use it liberally. These men become a law unto themselves when they are in the bush.

Early in the morning we were on the trail again. Twenty-five miles seems a long way when you are walking in the hot sun. We had oranges to refresh us, but when we stopped for noon lunch we felt very tired. We leaned up against a post and were soon asleep. That night we learned the art of taking a bath behind a mat in a very small pan of water. We were ready to roll into bed, but no, the program was not over. We must have a public service. Dressed ready for bed, no one in this wild place would know but that we were in full dress suit. Thus we preached our first sermon in Africa and told them of One who could lift them to a higher life. The experience of crossing marshes on flimsy bridges and rivers in dug out canoes that were far from safe, was our experience the following day. We finally arrived at our headquarters.

Our trail of hardship had only begun. We were booked through by foot for the highlands. The trail led through what seemed to us endless swamps and grass fields. The advice we had received, viz., wear shoes with holes in them to let the water out, proved to be good advice.

The mountains began to loom up closer to us. What lay beyond that mountain range? The great Niger valley. Would we be permitted to reach it, or would we be turned back? We reached a pioneer station toward sundown, held by two young ladies. What a wild place in the woods! Here were the haunts of the leopards; they prowled around the house at night. The two young ladies prepared a good supper. A storm came up before we had finished our meal and as we were dining on an open porch, we had to flee to the inside of the house. If anyone had told me that one of those pioneer lassies would be my wife some day, I would, no doubt, have been embarrassed, or very happy. Such was the case. She had the heart of a pioneer and has camped since then on many a hard trail.

Next day was Thanksgiving day, and we had to stay for dinner. That gave us a late start to surmount the mountain range that lay in our path. We took the most rugged path as it was supposed to be a shorter route. The hot sun beat upon us as we toiled slowly up that winding trail, oftentimes through dense forests and past beautiful waterfalls. Soon we were wet with perspiration. We had climbed many hills in Pennsylvania, but this one seemed never to come to an end. Just as the sun was getting low in the horizon we reached the summit. In the gloom of evening we descended that rugged path. The skull of an ape or baboon stared us in the face as we hurried on to our goal, a town at the foot of the mountains. Our evolutionist friends would no doubt have taken it along as a missing-link specimen. We were more interested in finding a place where we could end the ceaseless tramp around boulders, across swamps, through winding trails down the steep mountain side. In carrying our guide, Mr. Smith, over a stream, our boy accidentally let him down into the water. He was reprimanded for his carelessness.

We finally reached the little African village, and after a meager meal we rolled in and slept, notwithstanding the town beat their drums in a special town dance that night. Here we heard genuine jazz music. It would have taken more than drums and jazz music to keep us awake that night. We were called out early next day, and again we took the trail. More swamps and more grass and bush! It seemed endless to me at that time. We began to pick up a few words of the language from the porters. What a change from the pleasant surroundings of our boyhood! We finally reached the town where we were to live. The town's name was Bendugu, meaning "country."

It was decided that we put up a temporary shelter, which was little more than a ground. This, however, if we could call it a home, was our home for six months until we were asked to go farther into the interior and open an outstation. We began preaching through an interpreter. This man was a fine fellow, one who had professed Christ. He finally left us and we were left alone to either get the language or remain speechless.

Our little house cost the enormous sum of five dollars. Money was extremely scarce those days and we were willing to tackle anything for the advancement of the kingdom. The hut was necessarily very small, one room with a small veranda and lean-to kitchen. We had the top or ceiling protected from fire by a layer of timbers and mud, packed hard on top. Our door and shutters were made of sheet iron. Being very close to the towns, we figured that in case the town caught fire we could close our door and shutters, and let it burn. We could replace the roof at a small cost.

Being very damp, we made a fire place inside. Not having anything with which to construct a stove pipe, we had one made of water palm. This was placed high over the fire to avoid the blaze reaching it. This went all right through the wet season and the dry season in which we needed fire, but at the beginning of the following wet season we made a fire in the fireplace to dry out our hut. Being very dry, the fire blazed up and caught the flimsy pipe and soon the roof, made of water palm, was on fire. We knew there was no use trying to save it. We closed the door and shutters and let her go. That ended our outstation work.

Soon after our return my brave comrade, David Muir, came to the end of the trail following a sudden illness. What a shock to me! Our advance had received a severe blow, and it was not long before we had no workers over the mountain's range. We were repulsed, but not defeated.

It was not until seven years later that the long closed land, French West Africa, opened up for the Gospel. Our pioneers again took the trail for the Niger river and crossed it. This time they were permitted to pass and to preach the Gospel freely. Twenty-eight years of hardship and waiting; more than thirty lives laid down to keep that hope burning in the hearts of Christ's servants! At last the way into the great Sudan was open.

When we went back to the field in 1922, we had one station open. Now there are fifteen stations extending down the Niger, more than thirteen hundred miles. Five great colonies, Senegal, French Guinea, Sudan, French Congo, Ivory Coast. Upper Volta, are open today to the Gospel. These colonies have a population of more than 10,000,000 souls for whom Christ died. The work of evangelizing these colonies is being pressed as rapidly as funds and recruits will permit. What a difference in traveling! One may pass rapidly by auto today in most any direction. The tribes are awaking from their long sleep, fetish worship and fear of demons.

Who will point them to Christ? Why tarry? The day is at hand! I cannot put into words the deep feeling of joy and appreciation to God that I feel, to know that at last Mr. Winrod has definitely decided to bring his missionary party to us next year. Only eternity will reveal the blessing to our beloved field that will accrue from the presence of these earnest Christian brethren. Their work with us, preaching at our stations, going over new trails, being with our missionaries, will be days of refreshing. And Mr. Winrod's party will bring a burning message back to the homeland that will be sure to put the needs of French West Africa on the hearts of thousands.

For a catalog announcing the very best of religious books address The Defender Publishers, Wichita.

BIOLA BURSTS

(Continued from page 1)

be disputed. They will not be refuted. They cannot be evaded.

We shall endeavor to lay before our readers both sides of this sad affair. The Defender is famous for its fairness. It must not depart from its usual policy in this crisis. Its standards must not be lowered. We have no desire to injure the Bible Institute. We have no desire to injure Dr. MacInnis. We tell no half-truths to carry our point. Let the facts speak. Let The Defender Family draw its own conclusion.

No magazine has risked as much in standing for Biola in recent months as The Defender. We speak as a friend, a tried, true and loyal friend. We have been earnestly solicited by persons prominent at Biola to remain silent now. This would be easy for some perhaps, but not for an editor who wants to be true to his conscience and constituency.

It is common knowledge that The Defender defended Dr. MacInnis and the Board of Directors against recent attacks. When it was written by critics of late that Modernism had invaded the Board, we protested because we knew better. When Dr. MacInnis was attacked as a heretic, we protested because we knew better. The School and its Dean have always stood firm upon the Institute's "Statement of Doctrine."

The Board's Recent Action

Like a bolt from the blue Biola suddenly exploded last month. The Board of Directors decided that a change must be made with lightning rapidity. They issued a statement which embodied the following things:

1—The Board repeated its previous statement with reference to Dr. MacInnis' orthodoxy. It expressed absolute faith in the man, both as to loyalty to the Word of God and personal integrity.

2—The Board indicated that Dr. MacInnis had been made the victim of unfortunate circumstances. It took the position that the unwarranted attack by a few fundamentalist leaders had destroyed faith in Biola in many quarters. This automatically resulted in the drying up of financial contributions. Because of the presence of Dr. MacInnis many contributors refused to support the Institute with their means.

3—The Board expressed the feeling that if Dr. MacInnis would hand them his resignation, contributions would be greatly increased.

4—The Board took the position that Dr. MacInnis should receive liberal financial consideration and that he should step out quietly.

5—The Board also stated that the enrollment of students for this term had been greatly reduced as compared with last year. A committee of Board members prepared this statement and presented it to the body. The attitude of the Board was by no means unanimous.

Four members of the Board said they would resign if the statement was adopted. They resigned. These four men were: J. M. Irvine, president of the Board; (he is the man that the late Lyman Stewart selected to head the business affairs of Biola) J. M. Rust, vice president; Alexander MacKeigan, secretary; and William Hazlett.

The remaining six have continued to function as a Board.

While the attack on Dr. MacInnis has raged for months, he has said little in reply. Not being schooled in ecclesiastical pugilism he has made occasional answers in a quiet, dignified way, but for most part has gone ahead quietly, feeling that eventually the scars would heal, truth would survive and he would be vindicated. But when the Board of Directors cracked, he spoke openly. He sent out a carefully prepared statement. He is answering his critics now in a manner that promises to shake

organized fundamentalism the world around. He says that he warned fundamentalist leaders not to drive him to it.

He feels, according to his statement, that Biola's past sins and mistakes account for its present plight.

McPhersonism

It seems that a short time before he became Dean, that the teachings of Mrs. McPherson, whose headquarters are also in Los Angeles, were getting into Institute circles. To this trend, it is a well known fact that Dr. R. A. Torrey objected. Division in the official ranks resulted.

It is reported that the Board of Directors became alarmed. A change of administrations resulted. At that time Dr. MacInnis was contented and happy as a teacher on the Institute faculty. The Board insisted that he should accept the position of Dean.

The outgoing administration had many friends. Everybody got busy. Heresy charges were brought against Dr. MacInnis. He stated his faith in every fundamental doctrine of the Christian religion again and again. The Board assured the public that Biola stood like a rock on its "Statement of Doctrine." Be it said that from the first, the Board has kept the Institute true and loyal to the Faith. Every charge against Dr. MacInnis was investigated and in each instance the Board made absolutely certain that there was not the least tinge of Modernism in Biola.

Financial Problems

But why should six members of the Board have turned against Dr. MacInnis so suddenly? The answer is couched in the Board's statement—the drying up of contributions because of what the Board calls, "world-wide propaganda against the Institute." It has been charged that donations have been reduced during Dr. MacInnis' administration, but he answers that on the contrary, contributions have actually increased. He publishes the following figures:

(Contributions to the Institute during the past eight years:)

1921	\$ 78,804.48
1922	65,118.71
1923	122,712.80
1924	113,061.55
1925	133,125.56
1926	145,219.40
1927	157,563.18
1928 (First 9 months).....	88,630.95

He concludes that this is not the real reason for demanding his resignation.

He answers the charge that the student enrollment has fallen off this year with these words:

"Our student enrollment is about 45 less than last year, but this is new experience for the Institute. The Fall Term of 1918 there were 49 less than there were the Fall Term of 1917. In the Fall Term of 1922 there were 39 less than there were the Fall Term of 1921. The Fall Term of 1923 there were 77 less than there were the Fall Term of 1922. The Fall Term of 1924 there were 64 less than there were the Fall Term of 1923."

He points out that on two occasions he handed the Board his resignation. In both instances it was refused.

Startling Disclosures

We are informed that soon after Dr. MacInnis became Dean, an audit was made of the Institute's records. He says that the present financial problems come "from the fact that we have been hopelessly encumbered by the borrowing of large sums of money" before he became Dean.

People were amazed when he said that "more than \$990,000" had been spent "for the benefit of secular business enterprises wholly alien from the objects and activities of the Institute."

This was done, we are told, when the Institute was assailing denominations for using people's money for enterprises which were not of a soul-winning character. When someone stated that the money spent was

simply a question of business judgment, we read that "Dr. MacInnis read from advertisements published by the Institute, in which it was definitely stated that every penny given to the Bible Institute would be invested in definite soul-winning work."

Officials of the Institute used to pride themselves in announcing that the affairs of the institution were so arranged that it would remain forever free from debt. We are told that Mr. Lyman Stewart was careful to arrange the deeds, by-laws and incorporation papers in a way to forever keep the School free from mortgage. Now Dr. MacInnis says that persons in authority before his day actually changed the legal papers so they could put a heavy mortgage on the magnificent Institute property. He says:

"So great has the financial stress of the Institute been in the past that those in authority felt justified in changing deeds, modifying articles of incorporation specifically intended to protect the Institute from departing from the faith and from financial incumbrances such as have led to the present financial trouble in order to put a mortgage on this property, all of which must be a matter of public record."

From this line of defense we understand that he wishes the public to believe that his troubles have been financial instead of doctrinal, since the Board says even now that he is loyal to the Institute's "Statement of Doctrine." He wishes it known that Biola was pried loose over a financial wedge. He complains that he was not given time to work the Institute out of the unfortunate conditions in which he found it.

These are some of the things contained in Dr. MacInnis' statement. We have no way of finding out whether or not they are true beyond taking his word. This we believe to be sufficient.

Trust Fund

Preaching in defense of Dr. MacInnis Sunday, December 9, in the St. Paul's Presbyterian Church, Los Angeles, Dr. G. A. Briegleb, a militant fundamentalist, said:

"Before his death Mr. Lyman Stewart created a special trust fund for the Institute of \$500,000, to be used for evangelistic work. He made Mrs. Lyman Stewart the sole Trustee of this fund. By a codicil to his will, Mrs. Stewart was given the privilege of using it for the Institute in any emergency that might arise. The minority of the Directors have insisted, as has also the Dean, that that emergency is now at hand. They claim that if Lyman Stewart were here today he would undoubtedly use the fund to relieve the present situation. Mrs. Stewart has steadily refused to make any such use of the Fund."

Dr. Briegleb says that in his opinion Mrs. Stewart is the best qualified person in the world to determine what Lyman Stewart would do if he were living.

At any rate, it seems that the difference of opinion which cracked the Board and resulted in Dr. MacInnis' departure, centered around this Trust Fund. Dr. MacInnis contended that the Fund should be used to absorb the old debts and thus make unnecessary an annual interest payment of \$50,000. He thought Biola could best go forward with a clean slate. Mrs. Stewart would not consent to this because to delete the Trust Fund would be to automatically eliminate the evangelistic department. The Board divided, five standing with Mrs. Stewart and four with Dr. MacInnis.

Our Position

Considering the nation-wide attack on the Dean, which we knew would be certain to react upon the Institute, we felt that eventually a change would have to be made. We feel, as the Board, however, that the attack on the Dean's orthodoxy was uncalled for. WE NEVER HAVE BEEN ABLE TO UNDERSTAND WHY OUTSIDE MEN AND MAGAZINES SHOULD BE SO ZEALOUS IN ATTACKING THE DEAN CONSIDERING HOW MANY TROUBLES THEY HAVE OF THEIR OWN.

So when approached by officials of Biola regarding the recent change, we warned against it in the middle of the present school

(Turn to page 14.)

BIOLA BURSTS

(Continued from page 13.)

year. We felt that it would seem too abrupt. We felt that it would concede too much to the enemies of Biola. We cautioned the Board and urged them to go slow. We understand that they did slow up a little, but we fear not enough. We feared that the reaction would not be good if the Board tried to force the Dean's hand. We warned against facing the world with a divided front. It was our opinion that they should never allow the Board to crack. We urged them by telegram and letter to wait until the end of the present school year. To this Dr. MacInnis consented on certain amiable conditions. In the sermon referred to above, Dr. Briegleb said:

"I am of the opinion that had the majority Directors dealt with him a little more kindly and prayerfully, especially after their repeated avowals of confidence in him, he could easily have been persuaded to have retired with the close of the school year. His continuance would not have meant additional salary, for his contract does not expire until May 13, 1928."

Developments disclose that our fears were justified. Dr. MacInnis sought vindication and relief from the stigma centering around him. His fine family shared his embarrassment. Some felt that he should quietly step out like Dr. Torrey, but Dr. Torrey did not leave it in the midst of a nation-wide attack upon his orthodoxy. Torrey's troubles were local.

Perhaps never in the history of Biola has its Board had so many intricate problems to solve. The Dean's friends are busy. We knew how it would be. We tried to avert the present troubles by getting the Board to wait until the end of the present school year. We knew that some day Dr. MacInnis would strike back if the fundamentalist leaders responsible for this awful thing did not leave him alone. We have grieved and prayed over the impending dangers for months. We begged the Board to go slow so as not to aggravate the situation. We saw an opportunity for harmony. Now things are at a white heat and only God knows how it will end. All fundamentalism is being rocked.

On December 6th, the matter of the Dean's departure was presented to the student body and the teachers in the form of a debate between the president of the Board and Dr. MacInnis. An eye-witness informs us:

"The student body took a rising vote expressing determination to leave at the end of the semester and it was practically unanimous. I would say 6 or 8 stood saying either that they were undecided or would stay."

Some of the faculty take the position that it is not a matter that concerns either the students or the teachers. They say that it is a matter of business that concerns only the Dean and the Board. But one teacher writes us:

"Quite a number of the faculty feel such active support of Dr. MacInnis and his policy does not lie in the path of duty. With others of us it is different. Six of us have felt it our duty to present our resignations. We covet your earnest prayer in behalf of the whole situation, and especially in behalf of our student body. They are terribly upset."

Speaking at a public meeting, Dr. G. Campbell Morgan said the Board's action was "iniquitous". Morgan's resignation became effective January 1st. Keith L. Brooks leaves the same day. He is true to his superior to the end. No greater compliment could be paid him. Brooks is the keenest mind in religious journalism today.

As we go to press, word comes that the Los Angeles Presbytery of which Dr. MacInnis is a member, will present his position to all the Presbyteries of the United States. We are also told that some denominational papers are taking the matter up. These months of pressure upon the Dean have changed him in many ways. He has been transformed from a quiet, rather retiring type of man, into a bold being who has thrown off restrictions in the heat of terrific combat. Something new has been awakened in him. He has never been a fighter, but now he has literally been

driven to the point where he seems eager for the fray. He has suffered enough to drive the average fundamentalist into the Modernist camp forever, but thank God, at this hour he stands where he has always stood—true and loyal to the Word of God.

Reaction Against MacInnis

Dr. MacInnis' blunders and weak points are being discussed. As far as we know, however, the Board has made no efforts to discredit him personally though it has stood firm in its decision concerning his departure. What are some of the mistakes with which the Dean is charged? We will consider a few of them.

Some feel that he did a selfish thing in an unchristian spirit when he permitted the students to go ahead with plans to leave the Institute, when a word from him would have held their enthusiasm in check. Many feel that no matter his personal troubles, he owed it to the young people to keep them in training.

Others feel that he should not have made the Institute affairs a public matter and that he should have done nothing to retard the advancement of the School. They feel that the Cause of Christ represented by the Institute is bigger than any man and that he should not have made it a personal, selfish matter.

It is pointed out that when the attack upon his book, "Peter the Fisherman Philosopher" was launched that he should have withdrawn it at once since its very existence served to put a question-mark over Biola. The Board in a published statement puts it this way: "Some of the most intimate friends of Dean MacInnis, and, at least one member of the Board of Directors, advised him to withdraw this book, of which he was the author, from sale, because it had aroused such violent criticism against the Institute, but he indignantly refused to do so, on the ground that this would be an admission of the truth of the charges made against his doctrinal soundness, and the Board of Directors deferred to his opinion at that time, though we now doubt the wisdom of that course."

It is said that under his administration there came a partial abandonment of evangelistic activities. Instead there was substituted an educational program based primarily upon scholastic attainments lacking in spiritual power.

It is said that he has lacked tact in handling personal affairs, often failing to make himself clear, frequently getting the administration into muddles. Such critics point out that philosophical minds are impractical and that Biola was being operated on a philosophical basis.

Others say that he is too friendly with modernists for the good of the Institute.

Some say that he tried to surround himself by business men and helpers who introduced a worldly atmosphere into Institute circles. It is said that worldly schemes were being resorted to in his effort to put over financial drives and that even modernistic money was some times solicited.

Others point out that the policy of the Dean ignores the present church apostasy and that he has been too eager to fit the Institute into regular denominational grooves. They say he is too much of a churchman to head an Institute.

Many have pointed to his success in the class-room, his fine influence upon students, his clean life before them, and his spotless character, as evidence of the fact that he belongs on the faculty of some educational institution as a teacher. But they complain that he is not the type of man to head a great Institute.

On the whole, even some of his friends express themselves as feeling that unwittingly he has brought his troubles upon himself. They feel that personally he is a fine man, a Christian man, but incapable of handling the duties into which he was thrust.

Biola's Future

The Board may have had other reasons for desiring a change, reasons not made public. It certainly deserves recognition for its courage in carrying out its convictions. The Board may have acted wisely. It may have made a mistake. Time will tell. If it has persecuted God's man, every member will suffer in one way or another eventually under the inevitable reaction. It is not for us to pass judgment. We earnestly hope for the best. Certainly no Christian should desire the destruction of Biola. At any cost, no matter past or present mistakes, Biola must go forward. It is one of the great strongholds of true evangelical Christianity in America.

Biola should be made to suffer as little as possible. Dr. MacInnis should be made to suffer as little as possible. As he leaves Los Angeles, the prayers of *The Defender* Family should go with him. He is not the first preacher to leave Los Angeles with a broken heart. Consider Torrey, McNeil and others. Los Angeles is a difficult place in which to do constructive work.

Our prayers should rest with Biola. God bless and preserve that great School. God bless every member of the Board. God heal this hurt, we pray. Let us regard all these experiences as history and go from now on. Let us face the future knowing that somehow all things work together for good because we love God.

The Defender pledges its loyal support to the Board and the Institute in the present crisis. We stand where we have always stood—in defense of Biola. Here we will ever stand, so long as it remains true to its doctrinal statement.

Let *The Defender* Family take upon itself a burden of intercession for the Institute. Let us be true and loyal to the Board. Let no contributor withhold one dollar. The Board is composed of good, honest, Christian people, who have used their best judgment. Let Christians whose feelings may be hurt by recent developments be quick to forgive and forget, and move forward. Satan is too busy for us to waste time fighting for selfish purposes, in our own ranks. The Board and the revised policy of Biola deserves every opportunity to make good. Let no *Defender* be guilty of doing one thing to retard the Institute's progress.

Away with your selfish views. God's program must go forward. Biola must not suffer. It is greatly weakened just now, and that is the more reason why *Defenders* everywhere should come to its support. No matter what our opinions may have been in the past, let us put our shoulders to the wheel NOW.

The Empty Grave

Pause with me before the empty grave of the Son of God. It gives you and me the unmistakable hope that this valley of tears does not end all. His empty grave testifies for us an empty grave.

Death fled constantly from Jesus. He said: "I am the resurrection and the life." He never preached a funeral sermon while He was on the earth. He broke up every funeral He attended. He specializes in breaking up funerals. The dead just could not stay dead where Jesus was. When He came in one door, death went out the other.

Millions of Buddhists look to a great bell-shaped building in India as the most sacred spot in the world, because there rests the mortal remains of their Buddha. But as Christians, we rejoice in an empty grave.

—G. B. W.

Pray for *The Defender* Missionary and Research Tour. See, "Another Call To Prayer," page 5.



Book Department

Books given favorable mention in this Department may be ordered from The Defender Publishers, Wichita, Kansas.

UNSEARCHABLE RICHES, By, A. C. Gaebelein, Published by "Our Hope Magazine," 456 Fourth Ave., New York City. Price \$1.25.

Cloth binding; 157 pages.

This book is an exposition of the Epistle to the Ephesians. The Ephesians is called, "The rich Epistle of our riches in Christ." "Unsearchable Riches" reaches profound spiritual depths, but it is written in a simple style that everyone can understand.

Some scholars hold that the Epistle was not addressed to the Ephesians and that the words "at Ephesus" should be omitted from the letter. They arrive at this conclusion because the Epistle does not contain any personal greetings. The present author thinks, however, that it was first sent to the Ephesians, then passed around to other churches as a kind of a circular letter. He thinks that "undoubtedly" the Epistle mentioned in Col. 4:16 refers to the Ephesian letter.

Mr. Gaebelein thinks that the "most glorious revelation" that God ever gave of His Son Jesus Christ, was communicated through the Apostle Paul. Of all the writings by Paul, Ephesians "holds the place of pre-eminence." "A telescopic sweep of this Epistle is insufficient." It must be examined with the microscope to bring out its wonders.

Step by step, the author starts at the first of Ephesians and takes the reader through the entire book. Detailed examination brings out hidden beauties that are certain to bless every Christian who will study "Unsearchable Riches" carefully.

MUSSOLINI AND THE NEW ITALY, By, Alexander Robertson, Published by Fleming H. Revell Co., New York City. Price \$2.00.

Cloth binding; 156 pages.

This book has been called, "A graphic and vivid sketch of the most interesting man alive today."

It is not the purpose of the author to set forth the political views of Mussolini. The book is not a defense of Fascism. It is rather a story about the man. The narrative is illustrated from page to page with pictures and striking anecdotes. The author lives in Venice.

Prophetic students who are watching Mussolini and who believe as Dr. C. I. Scofield believed, that the Antichrist will be a Roman, will be interested in this book.

Just now the public is being deluged with flattering material about Italy's superman. Articles are appearing in popular magazines and newspapers. Books are being written magnifying his virtues. These publications describe only one side of his versatile personality and tell little or nothing of his crimes. The present book belongs to this class.

UNDER A PIRATE FLAG, By, Oswald J. Smith, Published by World Wide Christian Couriers, 825 Barry Ave., Chicago. Price 50 cents.

Paper binding; 127 pages.

This is not an ordinary book. Every page bristles with something new and interesting.

The book reveals an originality of thought and style of which only Mr. Smith is capable. It sparkles with missionary daring and romance; twenty-four exciting chapters, dealing with eight stirring missionary and Gospel stories.

The chapter on "Satan's Dilemma" is in the form of a conversation between Satan and some of His emissaries. Satan listens to reports from Prince of Alaska, Prince of Tibet, Prince of Afghanistan, Prince of India, Prince of China, Prince of Africa and Prince of French Indo China. Satan learns how each Prince is working to keep the Gospel out of these benighted lands, and at the same time hears reports of how missionaries have prayed their ways over obstacles.

The section devoted to "When White Wolf Reigned" is a story of the breath-taking experiences of William Christie, the Alliance missionary to China and Tibet. One finds it difficult to refrain the tears as he reads of Christie's experience with bandits who came to his quarters for loot, plunder, and to steal his wife and other white women missionaries. Their deliverance was miraculous.

Equally thrilling is the story of Robert Jaffray and his co-workers who were captured by Chinese bandits and put through unspeakable experiences.

Another charming part of the book is that section devoted to Pastor William Fetter, founder and president of the Russian Missionary Society, under the heading "A Prophet in Exile."

THE MAN OF MERCY, By, Paul Rader, Published by World Wide Christian Couriers, 825 Barry Ave., Chicago. Price \$1.00.

Cloth binding; 119 pages.

This is Mr. Rader's latest book. It is a remarkable treatise devoted entirely to the ministry of healing. It is certain to stimulate faith wherever it is read. Competent critics will recognize this as one of the most desirable books yet written on the subject. Not only is the "Man of Mercy" inspirational and inspiring; it goes deep into the things of God and His Book and challenges the reader to deep thought and study.

The ten chapters are as follows: (1) Healing of the Sick, (2) First Know God's Will, (3) "I Am the Lord that Healeth Thee," (4) Redemption, Help and Healing at the Mercy Seat, (5) Trusting Through the Stormy Way, (6) "Done," (7) The How of Healing, (8) How Prayer Changes Things, (9) Job's Boils and Paul's Thorns, and (10) All Things are Ready.

Mr. Rader finds in God's Seven Redemptive Names a basis for accepting healing by faith. We read:

"I mean by this that all of man's needs are supplied by God on the ground of Christ's redemption of us from sin on the cross. In these seven redemptive names of God, He is revealed as the supply for our every need (healing included), from our lost condition to eternity."

These names are, (1) Jehovah-Jirah, "The Lord will provide."

(2) Jehovah-Rapha, "The Lord that Healeth Thee."

(3) Jehovah-Nissi, "Lord our Banner."

(4) Jehovah-Shalom, "Our Peace."

(5) Jehovah-Raah, "The Lord my Shepherd."

(6) Jehovah-Tsidkenu, "The Lord our Righteousness."

(7) Jehovah-Shammah, "The Lord is Present."

Mr. Rader says, "The best Bible students in their combined opinion put these seven names used in the Bible for God as the names which are based on Christ's work on Calvary. . . . He (Christ) saves from sin and sickness, death and hell, and He saves or redeems at the sacrifice of Himself. . . . Healing is in His redemptive plan, and in the atonement, for 'The Lord that healeth thee' (Jehovah-Rapha) is one of these great redemptive names."

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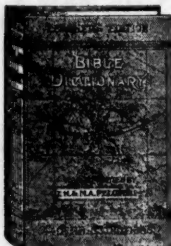
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